

The Journal of Historical Review

— THIS ISSUE —

Papers Presented at the
1980 Revisionist Convention
at Pomona College
Claremont, California

The Holocaust Debate

Raphael Lemkin

Japanese Camps in California

Waffen - SS

also

The Big Lie Technique

Buchenwald and After

Holocaust Pharmacology

ALSO

Letters to the Editor

Revisionist Announcements

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CONTENTS

A Note from the Editor.....	4
<i>Lewis Brandon</i>	
Letters to the Editor	7
The Holocaust Debate.....	11
<i>John Bennett</i>	
Raphael Lemkin and the Invention of "Genocide"	19
<i>James J. Martin</i>	
The Big Lie Technique in the Sandbox	35
<i>Lewis Brandon</i>	
The Japanese Camps in California	45
<i>Mark Weber</i>	
The European Volunteer Movement in World War II.....	59
<i>Richard Landwehr</i>	
Buchenwald and After	85
<i>Leonhard Friedrich</i>	
Holocaust Pharmacology vs. Scientific Pharmacology	91
<i>Horst Kehl</i>	
About the Contributors	96

A Note From The Editor

This issue, we are again privileged to welcome new names onto our distinguished Editorial Advisory Committee. Percy L. Greaves Jr. graduated in Business from Syracuse University in 1929, and studied Economics at Columbia University in New York City. He later worked as Financial Editor of the (now merged) U.S. News. In 1980, he ran as a Presidential candidate for the American Party. Dr. Charles E. Weber teaches in the Faculty of Letters at the University of Tulsa in Oklahoma. He authored a fine book review which appeared in our first issue. Dr. Weber has repeatedly come under fire from the illegal Anti-Defamation League but writes to us in his letter of acceptance: "My ordeal, instigated by the ADL, while not to be taken lightly, has had a tendency to stiffen my resistance."

Of course, we do not envy the ADL their current predicament. After 66 years of policing the thoughts of America, and peddling lie after lie ("the Nazi slaughter of 17 million human beings" according to their "10 Priorities" pamphlet) the Anti-Defamatory pigeons are now coming home to roost on number 823 United Nations Plaza with some unsanitary results!

Not only are the Zionist Thought Police having to deal with stubborn academics such as those temerarious members of our Editorial Advisory Committee, who value truth more than career advancement, but the ADL are now having to deal with a train of events among their own community which few could have anticipated.

On the one hand, there are those brave individuals among the Jewish community who can see the writing on the wall. Moshe Menuhin and Rabbi Elmer Berger (whose memoirs we sell at \$13 and \$5 respectively) laid the groundwork for the current campaigns by Jews to rescue their kinfolk from the clutches of unscrupulous, power-mad Zionists. Dr. Alfred Lilienthal believes that when the American people finally realize how they have been conned for so long, they may direct their anger not just at the Zionists responsible for the trickery, but against all Jews. Bezael Chaim of the Revisionist Press in Brooklyn believes that Zionism is anti-Jewish, since the traditions of Jewry are for a libertarian lifestyle, not vicious, statist, repression and imperialism. Outspoken Orthodox leaders such as Rabbi Moshe Hirsch of the Neturei Karta sect maintain that Zionism is unreligious,

and in fact a blasphemy. Jewish thinkers such as Noam Chomsky of MIT and Dr. Howard Stein of the University of Oklahoma (whose feature on the Psychohistory of the Holocaust we published last time) believe that we have a duty to pursue the truth, no matter what the consequences. With such courageous fighters for truth inside the Jewish community itself we should all take hope that the Zionists have not had everything their own way. And with more and more Jews realizing and decrying the dangers of Zionist superimposition on Jewry, let us also hope that Dr. Lilienthal's fears of a host community backlash against all Jews (once the Zionists' game is widely discovered) will not be realized.

A much greater problem for the Zionist internal gestapo at the moment is the phenomenon of naive zealots letting the cat out of the bag. Our old friend Yaakov Riz, who has in his basement Holocaust museum a bar of Jewish soap which stubbornly refuses to be forensically examined (see our Summer 1980 issue, page 132) wrote in the *Jewish Press* of 5 September 1980 that Jews should use as much trickery as possible in peddling Holocaust lies. He gave an example from the Talmud where the angels Michael and Gabriel tricked God into drowning an entire army (or as some might say, a platoon?) of Egyptians. They did this by showing God a dead Jewish child and an Egyptian brick (or as some might say, a dead typhus victim and an empty can of Zyklon B?) Such open advocacy of mendacity cannot be other than an embarrassment to the ADL's slick Exterminationist propaganda machine.

Likewise, the zealots of the so-called Jewish Defense League must have caused a few gulps at UN Plaza. On the last day of November two dozen JDL "militants" paraded their scrawny physiques outside the Orange County home of Dr. Reinhard Buchner, here in Southern California. Among other slogans, they chanted: "Who do we want? Buchner! How do we want him? Dead!" Their niceties were reported in the next day's *Los Angeles Herald Examiner*, and followed up by some editorial condemnation from the normally Judaeophile paper.

One of the most insightful revelations was published in Chicago, in the aftermath of Moshe Dayan's remarks on Israeli TV that the quality of America's armed forces was low because the ranks were filled with "Blacks who have low intelligence and low education" and that Israel's survival could depend on U.S. military intervention. He went on to advocate a renewed draft to "ensure that fresh blood

and better brains" go into the U.S. forces. One of the most distinguished columnists on the *Chicago Sun-Times*, Mike Royko, responded (26 November 1980) that Dayan's remarks were racist, insulting, and downright arrogant. As if that was not bold enough in itself, Royko also spent eleven paragraphs describing what happens to any columnist who dares utter the mildest criticism of the Israeli junta. He wrote that "if there's anything as certain as sunrise, it's that a writer who dares criticize Israel's government policies will be accused of being anti-Semitic." He went on to describe how critics are subjected to letter-writing campaigns, and Israeli government demands for "meetings" with the writer and/or his bosses. He pointed out how American newspaper criticism of the Israeli government is much milder than that in Israeli newspapers, but that the "hypersensitivity" of Jewish-American organizations means that "Most commentators think very carefully before they set out to write something about Israel. Nobody wants to be bombarded with the ugly charge of anti-Semitism."

Here we have an example of Zionist arrogance not only letting the cat out of the bag—that Zionists don't think that Blacks are just like us except for the color of their skin; that Zionists don't believe in the freedom of individuals not to be drafted into military slavery; that Zionists don't think that the U.S. shouldn't interfere in countries overseas—but we also have here an example of the Gentile backlash against such brazen presumptuousness. Of course it may be that Mr. Royko spent his eleven paragraphs discussing Zionist hypersensitivity to criticism in order to head off just such responses, or at least to head off a carpeting from the local Israeli consul. (In fact, Mr. Royko's audacious column will be one of the principal items in the file which the ADL have already opened on him, and if the file starts to grow even a little bit too bulky, he will have to seek employment elsewhere.)

The real significance of the Royko column is that it shows just what kind of thing happens when foolhardy Zionist zealots let their mouths run away with them, especially if there are media present. If Mr. Royko can see through Zionist trickery and arrogance where intervention is concerned, there is no telling what will happen when some Zionist loudmouth lets slip the truth about the "Holocaust."

LEWIS BRANDON

Director: Institute for Historical Review

Editor: *The Journal of Historical Review*

Letters to the Editor

8 October 1980

Dear Mr. Branton: (sic)

Thank you for writing in response to *People Weekly's* 25 August issue article on Samuel Pizar. We are glad to have the opportunity to respond to your comments.

Mr. Pizar's assertion regarding the existence of a gas chamber compound at Auschwitz is supported by reputable sources too numerous to list. The *New York Times* on 24 February 1979 published a photograph of the extermination unit at Auschwitz taken from a WWII aerial reconnaissance film. In this photograph, a gas chamber was fully visible. In addition, testimony at the War Crimes Trials of 1964 from survivors of the Holocaust verified that there were indeed gas chambers at Auschwitz. While you disagree with this evidence—along with scores of books written on the subject—we trust that the foregoing has stated our point of view.

Sincerely yours,

Maureen Fulton
People Weekly
Rockefeller Center
New York, NY 10020

* * *

31 October 1980

Dear Mr. Lewis: (sic!)

Please remove my name from your mailing list as per requirements of the U.S. Postal Law.

I have close personal friends who were interred (sic!) in concentration camps in Europe during the second World War; and I have an uncle who "liberated" the first such camp in Europe who has photographs and documentation as to their existence.

Denying truth and reality will not make it go away. And to do so to profit from those who are mentally and socially malformed is reprehensible.

Any so-called "academic" which supports your mythology probably also believes in flying saucers, astrology, superman, aryan superiority and that man is civilized; and they have no right to call themselves educated men.

I feel quite certain that your backing comes from foreign governments and organizations and wonder whether you have registered as a lobby organization with the Justice Department. Your concepts are alien to all that the United States of America stands for in this troubled world of ours.

With no respect,

Dr. Marvin R. Bensman
Professor
Department of Theatre and
Communication Arts
Memphis State University
Memphis, TN 38152

* * *

6 November 1980

Why don't you offer special discounts on swastika armbands and the like?

Sincerely,

James K. Ash, Director
Japan Program & Cooperative
Education Department
Fort Lewis College
Durango, CO 81301

* * *

4 November 1980

Gentlemen:

After a careful review of your publications, I find that I am distressed at their perspective and content.

Please be good enough to remove my name from your mailing list.

Sincerely,

Dr. Peter O'Keefe
Associate Professor
Department of History
Marist College
Poughkeepsie, NY 12601

* * *

30 October 1980

Dear Sir/Madame:

This is to inform you that I find your literature *offensive*, and would be most appreciative if you would remove my name from your mailing list *immediately*. Thank You.

R.J. DiCenzo
Asst. Prof.: History
East Asian Studies
Department of History
Oberlin College
Oberlin, OH 44074

The Holocaust Debate

JOHN BENNETT

Since I was a speaker at the convention here in this city of Los Angeles last year, it seems to me very little has changed in America since that time. You seem to be still living in a "1984" situation where important public issues can't be debated in the media. Perhaps you need some guarantee of freedom of speech and freedom of press in your Constitution? Ah, you have it don't you? Well, it doesn't seem to be working very effectively!

You might think of Australia just as a place where kangaroos hop down the main streets, that it is a bit of a quarry for raw materials, and a place where you can plant your military bases so we can become a nuclear target. But, we also seem to be a country where there is a fair amount of freedom of speech on important issues and in particular a very important issue—the Holocaust.

One reason that I've become involved in the worldwide debate about the Holocaust, is that it is, as Zionist Jews say, "Israel's number one propaganda weapon," and the feelings of guilt inculcated in Western society about the Holocaust led to uncritical support of Israel which in turn could lead to world war, and has already contributed to a seven-fold increase in oil prices. So, obviously, the Holocaust is an important issue. It is not a relatively trivial question such as why the ship the *Lusitania* was sunk in 1916 or why particular incidents happened in the First or the Second World War.

The suppression of truth about the Holocaust could more or less directly contribute significantly to a real Holocaust, a world war in which many people, including Australians and Americans—in particular White people—would suffer grievously. As a matter of some interest: why in a country such as America where most people can say anything they like (the laws of obscenity here being what they are) and do

practically anything they like, the one thing Americans can't do is to publicly challenge the Holocaust, or the "Holy Cause," as it perhaps may be more accurately described. When I was over here last time in America, I sent a letter to eighty important newspapers here in the U.S. and to most of your television networks. There was only one paper that published that letter and it was *The Spotlight*. It was, I thought, a fairly good letter relating in essence to the survival of the human species in the terms I have already indicated; the possibility of a world war due to mass mind-manipulation especially in relation to the Holocaust. Although we don't have a Constitutional guarantee of freedom of speech in Australia, we do in fact seem to have a greater degree of freedom of speech than you do in America. However, the very wide-ranging debate about the Holocaust in Australia may be very largely due to the fact that I to a large extent initiated it and I have a reputation of being somebody who defends freedom of speech, and it became very difficult for people trying to shut me up to say that I was a neo-Nazi or an anti-Semite or a pathological case, etc.

In Australia the Holocaust has been debated on three of our four nationwide television stations. It has been widely debated in important papers such as the *Melbourne Age* and important (by Australian standards) weeklies and monthlies. To draw some American comparison; if you could get a debate going on the NBC, the ABC and the CBS, the *Los Angeles Times*, the *New York Times*, and Mr. William Buckley's magazine, the *National Review*, you would then have something like the debate that has happened in Australia. Of course, as I have indicated by my reference to the eighty letters that I sent when I was over here the last time and only one being published, it is very difficult to get this important issue discussed in the media and perhaps other issues as well; which of course leads directly to the issue, or the question, as to who controls the media in the United States. Just looking at the credits of the appalling TV programs and appalling films we usually get in Australia from America, it is to me quite obvious who controls very significant parts of the media here in Ameri-

ca. The people who control the media here are of course Zionist Jews, and anti-Zionist Jews such as Alfred Lilienthal and other very courageous people have all sorts of difficulties in getting their views ventilated.

I think that in fact there are many more anti-Zionist Jews than is apparent on the face of it, because Jews, like Gentiles, have been brainwashed into accepting a certain view of history, and they, like Gentiles, find it very difficult to buck peer group pressure, think for themselves, and ignore verbal threats to themselves, and don't worry about their job prospects. There are some Jews in Australia, and some in America, who are prepared to look into the question of the Holocaust, and it is really just a question of starting to ask the right questions. Because if you don't ask the right questions or if you don't ask any relevant questions, you can't get any answers or you certainly can't get the right answers. You've just got to ask questions such as "Why do we have so much propaganda about the Holocaust?" "Why do Americans know that six million Jews died in the Second World War, but don't know how many Americans died?" "Why do we get so much propaganda from Hollywood about Jewish suffering and so little information about the suffering of other peoples?" Of course, Jews did suffer during the Second World War, Germans suffered during the Second World War. Just about everybody suffers in war. If there is to be another world war arising from suppression of truth about the Holocaust and arising from Israel, of course that will be a real Holocaust, a massive holocaust in which all people—Australians, Germans, Americans—will suffer.

Of course, I am from Australia: which is virtually a colony of America, and America is virtually a colony of Israel, so we don't particularly wish to be on the receiving end of a war arising from censorship in America and arising from the gutlessness of (especially) American academics and indeed academics everywhere, to discuss this issue. Anybody who's had very much to do with trying to get a debate going in relation to the Holocaust—(and there is a Mr. Smith here who put out a little magazine called *Smith's Journal* who would perhaps know what I am talking about)—would know that there all sorts of stratagems and mechanisms to try to

silence debate. One of the most effective strategems is just what could be called, I suppose, the silent treatment—not to have any debate at all. But there is a great responsibility lying upon historians in this issue.

The first thing I did as a fairly logical lawyer when I first read the Butz book (*The Hoax of the Twentieth Century*, IHR, \$10.00; paperback, \$6.00) I thought to myself as I reeled about (because it rather upsets the mind to think that one could be conned for so long on such a basic historic issue)—the first thing I did was to post off copies of Butz to historians around Australia asking for their comments. Some of them wrote back saying I was a neo-Nazi and an anti-Semite, that sort of thing. Others might have made a few perfunctory points, which I answered. I then answered their answer and then there was silence and I would write more letters saying “Would you care to elaborate on this, etc.” So I think the main reason that there isn’t a debate on the Holocaust is that if there is a debate, if there were free trade in ideas on this issue, there would be no doubt as to what the truth is. The truth is set out more or less in the Butz thesis or the Faurisson thesis. But it is impossible to have freedom of speech and then free debate and arrive at the truth where you have people persecuted, where you have people becoming perhaps unnecessarily afraid, where you have a controlled media preventing a free discussion of these issues.

I said before that the problem is not so much that the wrong answers are being given, but that the right questions are not being asked. Because you only have to start asking questions such as “Why Zyklon B was used?” “Why were there concentration camps?” “Why was Auschwitz there?” “Why was it established?” “What industrial functions took place at Auschwitz?” “Were the Germans short of labor in 1944?” “Was it logistically feasible to move so many people say from Hungary to Auschwitz in 1944?” Just ask a series of questions and the answers are quite obvious, I think, from even a fairly perfunctory reading of the available data. If you keep on asking the right questions, you will eventually get the right answers.

I’ve ceased asking questions about the Holocaust because

I find it rather boring. I would find it equally boring had the Germans won the war and had the Germans a great deal of control over the media here; if I was facing Holocaust films twice a week about the bombing of German cities. That was to my mind about the closest thing to a genocide policy in the Second World War, but we hear very, very little about that in the media. I think it was the type of war where total victory led not to total falsehood (because there is a great deal of truth in the Jewish version of the Holocaust legend, as Butz points out) but, also to a significant degree of lies in relation to the Holocaust.

Normally, of course, people such as myself wouldn't bother looking into the Holocaust, wouldn't bother getting into some of the sort of trouble I got into in Australia, were it not for the fact that it is, as Zionist Jews say, "Israel's number one propaganda weapon" and Israel and its policies could quite easily lead to a world war.

I'm not religious myself and it is a bit hard for me to understand what motivates religious people. But in Australia, where we have a huge amount of desert, it would strike me as being extremely strange if a group of fanatics tried to get control of a few square miles of desert because of some book written a long time ago saying that they were entitled to it. But, unfortunately, this little bit of desert called the West Bank is important to them; Jerusalem is important to them. Unfortunately, it is also important to the Muslims and the Arabs, and perhaps unfortunately the Arabs control a great deal of the world's oil. And unfortunately for most of us who drive motor vehicles, as we have to pay the price. And indeed, Dr. Lilienthal wrote a book, *What Price Israel?* and indeed what a price we are paying. And I think it was Dr. Lilienthal, and other anti-Zionist Jews, who pointed out a very long time ago that trying to plant a Western type colony in a Muslim world would inevitably lead to the sort of trouble that it has led to.

When I was over here last time in America, it was my first trip overseas because I don't believe people learn very much from travel; I only came because I thought it was an important issue. I stressed the importance of trying to overcome the censorship problem of which you have so much

more here in America than we have in Australia, by action by individuals, and I am a great believer that individuals can do a great deal—quite apart from what groups might do. Individuals can send out fliers to the media, as I did when I was here last time. They can donate various books to libraries, they can write letters to newspapers. I know it is very disheartening if you write off ten letters to newspapers and none of them are published. People tend to give up. But I think it is very important just to be dogged and persistent on an issue which could lead—fairly directly or indirectly—to world war.

I have been Secretary of the Council for Civil Liberties in Victoria for fourteen years and I know that your view of civil liberties is perhaps colored by the ACLU, which consists mainly of trendy left liberal do-gooders, I suppose, who tend to believe in freedom of speech for the causes that they espouse but not otherwise; whereas I personally believe in freedom of speech for everybody unless there is a clear and direct threat to public order or national security. I've tried to encourage freedom of speech in Australia on the issue of the Holocaust, and I've perhaps attracted less flak in Australia and I've had greater access to the media because my bona fides are not in doubt and I have developed a reputation for defending people's freedom of speech. In fact, about ten years ago I defended the right of several self-styled Nazis in Australia for freedom of speech, believing then that they were associated with a movement that had led to the deliberate killing of six million Jews. I suppose like so many other people, I was so conditioned not to ask questions that if anybody queried any aspect of the Holocaust, I would tend to believe that the person must be a Nazi, that he must be the sort of person who would gas Jews—sort of a rather ridiculous Catch-22 situation.

If you say that there was no plan of genocide in the Second World War and there were no mass gassings, people tend to say "Oh you're a Nazi or a neo-Nazi, you're the sort of person who believes that there should be a plan of genocide and there should be mass gassing." There is so much illogicality in this area that I, as a lawyer, am amazed and as I've indicated, I try to indulge in some sort of debate with

Australian academics and I've never come across so many desperate attempts to obscure the issues, ignore the issues, and refuse to indulge in dialogue. I think the reason is fairly obvious, that it is, as a Zionist Jew in Australia said in relation to the Holocaust, "It is Israel's number one propaganda weapon" and they are not going to lose it very easily or gracefully.

Unfortunately from the point of view of Jews, the main or one significant group of victims of the Holocaust mythology are Jews themselves because it is used to buttress the state of Israel which doesn't give Jews security and never will. It just leads to insecurity for all people and all countries because of the prospect of a world war arising from Israel's seemingly, to me, a non-religious person, mad policies of trying to grab a bit of desert because a book some time ago said that they should be able to have control of it. They can have the entire Australian desert, if they like, and build their kibbutzes or whatever there.

So, I think one should bear in mind that Jews are as conditioned as non-Jews on this issue and perhaps there will only be a free discussion in America on the issue when people such as Alfred Lilienthal and perhaps Mr. Rothbard, and other Revisionist Jews, can have access to the media and make their views known.

Well, as I have indicated, I have had a fairly easy time of it in Australia, but as you know all Australians do is lie on beaches and laconically talk and talk with a drawl and keep their lips together so the blow flies won't get in—that's why we have our accent, you see. So I have had a fairly easy time of it in Australia by comparison. But in other countries—and this is one reason why it's so difficult to get to the truth on this subject—there's the prospect of say group libel for people such as professor Faurisson in France, there's the prospect of jail and social ostracism in West Germany, and there's the prospect in England of being socially ostracized and losing a job and being called a Nazi or an anti-Semite or whatever. It is fairly easy to shut people up. A lot of people who go around saying "Oh yes, I believe in freedom of speech and I agree with Voltaire, even if I disagree with what you say I will defend to the death your right to

say it." When the chips are down, there are not too many people who go along with Voltaire. It is a pity really that the ACLU in America hasn't, for instance, criticized the so-called Libertarian journals here for refusing to take advertisements for the Butz book. It is a pity that the ACLU hasn't drawn attention to the suppression of the Palestinian case in the American media.

I really don't wish to sound too anti-America, I understand one should try to be pleasant in countries which one visits. I poked fun at Los Angeles in most of the speech which I gave at the convention last year. I suppose I shouldn't do likewise here, even though it's such a delightfully easy city to poke fun at; so I won't do that.

But if people in America who put themselves forward as defenders of freedom of speech actually got out and did something about the suppression of ideas and the degree of political censorship in America, perhaps America could be more objective in relation to Israel and less likely to be seen as Israel's colony.

Raphael Lemkin and the Invention of 'Genocide'

Dr. JAMES J. MARTIN

Late in November 1944, midway during what the bible of the publishing industry, *Publishers Weekly*, prominently promoted as "Jewish Book Month" (10 November-10 December), Columbia University Press was credited with quietly releasing, without prestigious fanfare, a large (712pp) volume titled *Axis Rule in Occupied Europe: Laws of Occupation, Analysis of Government, Proposals for Redress*. Authored by a nearly total unknown in the U.S.A., one Raphael Lemkin, it has in reality become one of the most fateful works in the history of political thought in the 20th century.

Identified some months later as a refugee Polish Jew, a lawyer and a holder of a European Law doctorate, it took a while before the credentials of the author and the significance of his work began to sink in. In addition, the publication auspices of the work went unnoticed by nearly all, but they were ominous: *Axis Rule* was directly sponsored by the Division of International Law Publications of the Carnegie Endowment for International Peace, staffed with some of the most prestigious and implacable exponents of global war with Germany, long before it came about. Late in 1944 it was taking a leading position in the manufacture of post-war plans and schemes for rigging a world in harmony with and contributory to the interests of its prestigious sponsoring forces.

Though a succession of reviewers of his book turned cartwheels in parading a non-stop collection of superlatives over its alleged virtues, a vociferous accolade which continued for the better part of two years, Lemkin remained a

mystery man for the most part, and it was some time later before self-revealed details enabled anyone to know even the most elementary facts about who he was and where he came from. But in a succession of magazine articles he published after his book came out, the various editors disclosed that for a recent immigrant into the country, Lemkin had risen fast and traveled far. First identified as a former member of the International Office for the Unification of Criminal Law, a front for the old League of Nations, it was not long before more revealing material surfaced about his more recent employment.

Though he had arrived in the U.S. just a few months before American formal belligerency in the war in December 1941, he had vaulted upward with celerity for a refugee immigrant who presumably was not fluent in English, to judge from his publication record. By the time the book was published, over a year after it was completed, he had already served as the "head consultant" to the Foreign Economic Administration of the Roosevelt War machine, an agency mainly concerned with assignment and future ownership of the confiscated assets of the enemy. He also held jobs as an advisor to the Bureau of Economic Warfare and the War Department. Sandwiched in among these was a stint as a "foreign affairs" advisor to the State Department. Then came an appointment as lecturer before the School of Military Government at Charlottesville, Virginia, helping to train the men who were to become the administrators of conquered Germany in the time to come. Other prestigious appointments lay ahead, but these were his primary involvements during the time he was at work on his book.

There is no way of knowing whether the views credited to him were exclusively his own, or whether he was the mouthpiece through which the dominant forces behind the war-time establishment and the coming direction and control of much of Western Europe were announcing their positions. If this were true, his pedigree made some sense, as well as his lightning-like appearance and the swift dissemination of what he had to say in print. The combination was a sophisticated product which was aimed to hit the national community in one well-synchronized joint disquisition.

From information which was disseminated after his major successes in the United Nations, we know something about Raphael Lemkin's origins and background. He was born on 24 June 1901 near the town of Bezwodene in eastern Poland, which was part of Imperial Russia in that time. Neither Lemkin nor his tireless public relations people ever said much about his youth or what he did in the tumultuous years of Russia's participation in World War One, the era of violence and chaos marking the collapse of the Romanov dynasty and the creation of Bolshevism. It appears that he was studying abroad during some of the time, in three countries, and was credited with having earned law doctorates at the Universities of Heidelberg, and of Lemberg, in his native Poland. Though Lemkin declared that his father was just a farmer, there seemed to be steady funds for expensive education abroad.

His first employment was as Secretary to the Court of Appeals in Warsaw, rising rapidly to become Public Prosecutor in that city in 1925. Lemkin in the 1950s claimed to have represented Poland at international conferences in several Western countries, becoming involved in Polish League of Nations activities, and in 1929 served as Secretary to the Commission of the Laws of the Polish Republic. In this capacity he represented Poland in the Fifth International Conference for the Unification of Criminal Law, held in Madrid in 1933. It was here that he is supposed to have made his first proposal, entreating the League to draw up a treaty to ban "mass slaughter." When one examines the documents involving his original presentations to the Legal Council of the League, however, they do not contain that language. Instead we find a document proposing the outlawing of "acts of barbarism and vandalism," and a study of "terrorism," which are quite removed from something as incendiary as "mass slaughter."

Lemkin separated from Polish State service, and, presumably, from all other related labors connected with the League of Nations, in 1935, returning to private law practice in Warsaw. In 1938 he was the editor of a 725-page book published in Krakow, titled *Prawo karne skarbowe*. This tome dealt almost exclusively with Polish internal reve-

nue laws and tax evasion in that country (probably an aggravated matter as a consequence of the behavior of all its many unhappy minorities, fully a third of the population in the Polish state which emerged after 1919, thanks in large part to President Woodrow Wilson of the U.S.A. and his ineffable advisor on Polish affairs, Harvard's Robert H. Lord). In 1939, Lemkin was especially busy. He got out, in an unlikely collaboration with Malcolm McDermott, a member of the North Carolina Bar, and also a faculty member of the Duke University Law School, a 95-page translation into English, titled *Polish Penal Code of 1932, and the Law of Minor Offenses*, issued simultaneously in the U.S.A. and England. The importance of this relationship will be described shortly.

Still another, and somewhat more substantial, work by Lemkin was published in 1939, this one in France, titled *La Règlementation des Paiements internationaux*, a 422-page work devoted to a problem of increasing importance in the disorderly financial world of the 1930s, and presumably of particular concern to the growing flow of emigres and refugees interested in getting their money out of one national state and into another, while presumably crossing the frontiers of one or more national states in doing so. It was Lemkin's major interest now, one to which he returned repeatedly thereafter.

Lemkin never discussed publicly or officially what he was doing during the Polish-German diplomatic crisis of the late summer of 1939, and the subsequent state of war. But a decade later he told a *New York Times* interviewer that he joined the civilian guerilla underground, after the Polish armed forces had ceased to fight, and the country occupied *in toto* by German and Russian armies, and fought, presumably only against the Germans, for six more months. Thus the proper international lawyer became a violator of the very first article of the Hague Agreements of 1899 and 1907 with respect to lawful civilian participation in war, and if captured might have been subject to summary execution as a *franc-tireur*. Smuggled out of Poland via Lithuania to the Baltic and thenceforth to Sweden in 1940, Lemkin, instead of being interned as a belligerent in a neutral land, promp-

ly resumed his academic career in law in Stockholm. In 1941 his lectures, presumably based on his book published in Paris in 1939, were issued in book form in Swedish, titled *Valutareglering och Clearing*.

At about this time Lemkin's famous migration to the U.S.A. took place, details of which were never publicized. The presumption is that he was spirited out of Sweden across the length of the Soviet Union to the American West Coast, and thence across the U.S.A. to the confines of Duke University, where he had already made contacts through his previous collaboration with Prof. McDermott. And shortly after arrival, Lemkin was installed as a Professor in the Duke Law School. A few days later, Lemkin was recruited to make a major address before the American Bar Association at their annual meeting, this one in Indianapolis, 29 September-3 October 1941, where his topic was "The Legal Framework of Totalitarian Control Over Foreign Economies." Disregarding that he confused "totalitarian" with "authoritarian," it revealed the persistence of his specialty in his public work. His branching out into the creation of new law was just around the corner, however.

By this time, Lemkin was already at work on his *magnum opus*, which was to be published as *Axis Rule in Occupied Europe*. At least he must have begun the collection of the laws, decrees, emergency proclamations, order and other kinds of regulations issued in the occupied areas of Europe by Germany and its allies. Not many of these were hard to find. Published sources on the Continent contained most of them, and routinely went to law libraries all over the world, so there was nothing especially arcane about the subject material. What was original about the project was Lemkin's effort to divine how Axis-occupied Europe was organized and administered while using only legal and quasi-legal source material on which to base his entire work. Nothing in his book was a result of his personal witnessing of their operation or enforcement, nor did he cite anyone else who had. Furthermore, though much of what he presented as "evidence" for operational reality was emergency policy innovation, he assumed in every case that such policy was carried out to the letter of its legal description and re-

mained in force. Nowhere did he entertain the possibility that much of this may not have endured except for a few weeks or months, and might have been replaced, repealed, abandoned, modified drastically one way or another, unenforced, defied successfully, allowed to sit as mere formality, or any of several other possibilities.

This compendium of the above material accounts for two-thirds of the bulk of Lemkin's book, roughly the last 400 pages, arranged by country alphabetically and chronologically. How much of it he did cannot be established. Since he acknowledged the help of some 35 persons, and two of them were specifically designated as being responsible for the English style of the book, all of this is grounds for suspecting that his name was a cover for the work of a high-powered committee. Further emphasizing the likelihood of collaboration was the foreword to the book, written by George A. Finch, the director of the International Law Section of the parent Carnegie Foundation, a functionary of the organization for nearly 25 years. The lameness of his endorsement is not easy to describe; one can only wish that it were readily available for general consultation.

It is not possible to examine *Axis Rule* within the limits of this presentation insofar as its purported thesis is concerned, namely, as a study of the organization and administration of those areas of Europe occupied by the armed forces of Germany and its allies, 1939-44. Though Lemkin's introduction is dated 15 November 1943, the content of the book stops somewhat earlier than that. Nearly 70 percent of the documents concern only the years 1940-41, and only parts of those. There is little dealing with 1942, and the brief entries for 1943, which are virtually useless, are confined entirely to footnotes, mainly attached to the front part of the book, the 264 pages ostensibly written by Lemkin himself. Thus, the book tells us virtually nothing about German-occupied Europe after early 1942.

The principal task here is not an analysis of the main thesis of the book but a concentration upon a single aspect of it, in reality just a small fraction of the whole, but in terms of effect and consequence many times more fateful than the remaining pages of the volume combined. Because it is in

this book that the invented word "genocide" is first used, and the outlines of the invented crime of the same name are first plotted out. The ominous portent of both has inspired a vast literature and an alarming volume of talk and political maneuvering in the last thirty years, with plenty more projected to come, since "genocide" has long been construed an international crime.

A preliminary examination of the 400 pages of legal documentation gathered at the end of Lemkin's *Axis Rule* reveals that nearly three-quarters of it is culled from sources published in the years 1940-1941 alone. A close reading of the material confirms that the subject matter of the total collection is 80 percent concerned with money, property, exchange rates, conditions of employment, labor rules and compensation, transfers of ownership, international exchange rates and their control, and many related matter-of-fact regulations of the dullest and most prosaic sort, accompanied by similar stipulations regarding citizenship and mobility, in Axis-occupied countries.

However, scattered through this maze of of legal verbiage are a few sections, comprising only three percent of the total, which bear the sub-section heading, "genocide legislation." Reading these carefully is a revelation; an insight into what a sophisticated, complex and subtle offense Raphael Lemkin was originally engaged in fabricating. Nothing involved came within a light year of the vulgar rhetorical metaphor that "genocide" has degenerated to over the last 30 years. Perhaps it would be instructive to summarize this slim catalog, which will at the same time demonstrate what a feeble foundation lay under Lemkin's ambitious but sprawling new "crime." It will also reveal what a comically small bag of substance he was able to muster after this immense diligence in turning over the mountain of Axis legal baggage he and his tireless helpers were able to assemble. (A doctor who invents a new disease is called a "quack." There is no equivalent term for a lawyer who invents a new crime.) Lemkin's essay in legal alchemy was quite remarkable: a casual effort to persuade people to believe that someone else's *local* legislation was an *international felony* simultaneously.

Before going into Raphael Lemkin's confused attempts to define what he called "genocide," it is appropriate to summarize the Axis laws he selected out and identified as "genocide legislation." The first of these (*Axis Rule*, pp399-402), consists of the first, second and sixth orders designated as "measures against Jews" issued by the German Chief of Military Administration in Occupied France on 27 September and 18 October 1940 and 7 February 1942. The first called for the registration of all Jews living in Occupied France and forbade those who had fled elsewhere from coming back. It also required that all profit-making businesses owned by Jews in Occupied France to be designated as such. The second was an expansion of the first insofar as it dealt with the subject of required registration of Jewish-owned businesses. The sixth established an 8pm to 6am curfew for Jews, as well as a prohibition against Jews moving from their residences as of 7 February 1942 to some other location. Violations of these orders involved fines and imprisonment if violators were detected and convicted.

The second "genocide" law (*Axis Rule*, pp440-443), was an order of 6 August 1940 by the German Chief of Civil Administration in Luxembourg, which stipulated that the *official* language of the country insofar as it was used in the judicial and educational systems, as well as *official* publications of all kinds, was to be German; this was spelled out in another order of 14 September 1940. In this same "genocide" section was an order of 31 January 1941 requiring Luxembourg nationals and aliens alike to adopt a Germanic first name, while "recommending" that they Germanicize their family name as well if it was not already a Germanic one. The final item in this section was a decree of January 1941 requiring the registration in Luxembourg of all persons engaged in the enterprises of painting, architecture, design and drawing, music, literature and the theater, on pain of being forbidden to work in these fields should they be detected failing to register.

The third listing of a "genocide law" (*Axis Rule*, p504), a peculiar one, was an order signed by Adolf Hitler himself, and bearing also the signatures of General Keitel and Hitler's deputy, Lammers, on 28 July 1942, which provided

for a wide scale of economic benefits which would accrue to Norwegian and Dutch women nationals who became the mothers of children fathered by German occupation soldiers. Such subsidies, according to the language of the order, were intended to "remove any disadvantage from the mothers," while "promoting the development of the children."

Lemkin's fourth category of "genocide legislation" (*Axis Rule*, pp552-555), was along the lines of the one described immediately above, signed by the Governor General of occupied Poland, Hans Frank, making it possible for a person of German origin but not possessing German nationality, residing in Poland, to obtain a certificate which would document his German origin. This was accompanied by another order signed by Frank on 10 March 1942 establishing a grant of child subsidy to families of Germans resident in the Polish Government General, a large area of southern Poland occupied by German armies. To qualify for the small subsidy the family had to have at least three minor children already.

The fifth section of "genocide legislation" (*Axis Rule*, pp 625-627), were three laws put into effect in the new state of Croatia, separated from Yugoslavia, signed by its chief of state, Dr. Ante Pavelic. One nullified any legal business transaction between Jews, or between Jews and non-Jews, made within two months of the proclamation of the independence of the State of Croatia, if its total value exceeded 100 000 dinars, unless it had previously been approved by the Croatian Minister of Justice. The second prohibited the use of the Cyrillic alphabet in Croatia, and the third prohibited Croatian nationality except for persons of "Aryan origin" and who furthermore had not participated in activities hostile to the establishment of the "independent state of Croatia."

As afterthoughts, Lemkin threw in other "genocide legislation" sections related to his text, which preceded the ponderous collection of laws, and which had been gathered before the text was written. One (*Axis Rule*, p601), was an order signed by the German commander in occupied Serbia of 22 December 1941, which established the death penalty

for anyone apprehended sheltering Jews or hiding them, but mentioning no penalties whatever applying to the Jews themselves. Almost all of this order applied to Jewish property, not to their persons, calling for the registration of all such property, as well as contracts involving the purchase of, or barter for, Jewish assets on the part of non-Jews. The earlier part of the order seemed to be directed against the concealment of Jews returned as guerilla fighters, which hardly was uncommon.

And bringing up the tail end of this curious assemblage of "genocidal" legislation, as designated by Lemkin, was another which was not so identified in the appendix of laws, but referred to briefly in his text (*Axis Rule*, p249). This was a declaration by Lemkin that Jews in Serbia had been further disadvantaged by genocidal measures which deprived Jews of making a livelihood by specifically forbidding them to practice "professions." Lemkin's accompanying reference was to page 596 of the documents, which turned out to be an order signed by "The Military Commander in Serbia," dated 21 May 1941, which stated: "Jews and gypsies or persons married to Jews or gypsies shall not be admitted to the operation" of "cabarets, vaudeville houses and similar places of entertainment."

Upon contemplating this miniscule assemblage of *ad hoc* actions, common to military occupiers under differing circumstances for dozens of centuries in the past, one wonders how Lemkin was able to conjure up the dramatic definitions he was to loose upon the world of his new crime. What he found to support it of a legal nature rightly inspires hilarity, though it might be considered characteristic of what a pettifogger might dredge up in turning over the lesser debris of history. Now we may proceed to his general definitions of "genocide," keeping all the foregoing in mind.

The first one is the elucidation in his preface to his book:

The practice of extermination of nations and ethnic groups as carried out by the invaders is called by the author (Lemkin) "genocide," a term derived from the Greek word *genos* (tribe, race) and the Latin *cide* (by way of analogy see homicide (*sic*), fratricide. . .

Ignoring that there was no analogy whatever between a specific crime such as homicide (Lemkin misspelled the word) or fratricide and a spongy, vague and opaque alleged offense such as he was inventing and attempting to promote, we may be led to wonder how he was able to conclude, from the pedestrian collection of regulations he cited in his evidence, such a dramatic conclusion as that of extermination of entire ethnic groups and "nations." (From later contexts Lemkin apparently meant by "nation" about the same thing: an entity within a national state or community of some recognizable ethnic composition.) The assumption here is that by extermination he really meant what he was saying, instead of indulging in some talmudic flight of rhetorical exaggerated literary effect. If he were talking about facts instead of trying out an imaginative metaphor, he had presented absolutely nothing in evidence to document such a policy as extermination of anyone, anywhere.

To compound the confusion, however, Lemkin on page 78 of *Axis Rule* in his short chapter titled "Genocide," introduced another definition. "By 'genocide' we mean the destruction of a nation or ethnic group," which he clarified in this manner: "Genocide has two phases: one, the destruction of the national pattern of the oppressed group; the other, the imposition of the national pattern of the oppressor." His final elaboration on this was as follows: "Denationalization was the word used in the past to describe the destruction of a national pattern."

It is obvious that these definitions are contradictory. Since the first, "extermination," taken in its dictionary definition to mean "to destroy utterly" (*Webster's Collegiate Dictionary*, 5th ed., 1948, p354), has a finality about it which should recommend itself to the most sophisticated practitioner of barratry, there does not seem to be anything left to be concerned with. But Lemkin's second definition some 80 pages later clearly indicated "genocide" to be a process by which something was being transformed into something else, a group losing its "national pattern" and taking on that of its "oppressor." So what Lemkin was talking about in definition No. 2 was not "destruction" in a physical sense

of the killing of everyone, or even anyone, only the imposition upon a "group" of a totally different cultural identity; in other words, *assimilation*. This was obviously a vast distance from *extermination* (actually, Lemkin had at his disposal an even stronger word, *extirpation*, which not only meant total and utter destruction, but the intentional and planned rooting out in a violent manner of something. Since Lemkin was to make it the first condition for something to be "genocide" that it had to be the *planned, deliberate, intentional* action destructive to a "national, racial, ethnical or religious" group, "extirpation" should have been his word.) And Lemkin added still another contradiction to his collection: after his efforts to create the impression elsewhere that "genocide" was a new "crime," he had to go and spoil it by a flat admission that it was the ancient practice of "denationalization" dressed out in a fright wig.

Though Lemkin went on to expand upon his second definition of "genocide," with a brief discourse concerning the various areas of a social system where impositions were being placed on "groups" which furthered their "genocide," it was plain from at least three areas in his book that the whole concept of "genocide" insofar as he had brought it together in 1943 was exceedingly thin, and was not a part of his original plan when he began *Axis Rule in Occupied Europe*.

Only once in his book did he admit that by "group" as he used it he meant only *minority* groups. His recipe included no brief for the protection of a putative majority anywhere; as a consequence of the way he approached the subject philosophically and psychologically, he was unable to conceive of a situation where a majority group might be the one in grave danger of disappearance.

Since only three percent of his entire work was devoted to the subject of "genocide," it was obvious that it was a very subdued matter for his concern originally, if not nearly incidental to his purpose in writing the book. Secondly, his chapter dealing with the legal position of Europe's Jews was only three pages long, and 80 percent of those three pages were devoted to various property considerations. And in the third place, when we come to the portion of his book en-

titled "Proposals for Redress," nearly all of that concerned his suggestions for the creation after the war of several complicated levels of "restitution courts," which would be devoted almost entirely to the job of restoring the material status quo ante bellum, if not going back all the way to 1933. His recommendations at this stage involved no "war criminal" charges, no suggestions for legal processes leading to execution or long penitentiary sentences for anyone, despite naming an occasional person in an invidious manner.

In view of his decision to include, in what is almost totally a dull treatise confined to a multitude of economic changes brought about in Axis-occupied Europe, his sensational "genocide" issue, one may wonder why there is so little time spent on it in such a large book; about in the three-pound class. Since the idea is so meagerly spelled out to begin with, and since there is so little about it, one must conclude that it was an after-thought when placed against the main topic of Axis organization and administration of Occupied Europe. Since this subject is so sketchily developed as well, and includes nothing on it for about the last half of the war, one may also wonder whether the book has much value in any context.

It becomes apparent then that the idea needed a great deal more work. Therefore the expansion of the entire imaginative enterprise is found far more significant in a series of articles Lemkin wrote between 1945 and 1948 for periodicals ranging from the *American Journal of International Law*, *American Scholar* and the *United Nations Bulletin*, to the *Nation*, and the *Christian Science Monitor*, along with frequent column-and-a-half-long letters to the editor of the *New York Times*. During those three years, the big liberal-minority newspapers of the world made his new word famous.

The most curious aspect of his original efforts in fabricating "genocide" in *Axis Rule* concerns the few lines he entered therein on the subject of alleged mass slaughter of European Jews. His long legal section included not the faintest reference to any kind of law, decree, order, promulgation or whatever providing for putting to death anyone for any reason, unless it was as a result of prosecution and

conviction for a violation of a plainly stipulated offense somewhere. Therefore—what was his justification of evidence for introducing the allegation at all? Here we run into a barrier. Although his book does not contain a word referring to anything he ever witnessed personally, the mass murder charge is even more remotely located from evidence. And if the “genocide” idea was an afterthought within the context of the entire book, then the mass murder allegation was itself an afterthought within the imaginative “genocide” confection. The subject is discussed very briefly in his text, the reference being the self-serving propaganda *White and Black Books* published under the auspices of the Polish government-in-exile in 1942, lodged in London. And it is brought up for consideration again in footnote references, where the sources referred to are the famous declaration of the wartime (allied) United Nations at Christmas time, 1942, published shortly after New Year’s Day of 1943, and two small books issued by the even more self-serving Institute for Jewish Affairs of the American Jewish Congress, also in 1943. It is significant that these two books were published under the aegis of one Zorach Warhaftig, another Jewish lawyer from Warsaw, but also a fierce Zionist, who disappeared from Poland in 1939, surfacing in New York in 1943 as deputy director of this Institute for Jewish Affairs, a post he held until 1947. Feverishly active in the post-May 1945 effort to get as many as possible of Europe’s displaced-person Jews to Palestine, Warhaftig subsequently followed them there. Becoming a signer of the Declaration of Independence of the State of Israel in 1948, as well as a member of the executive council of the World Jewish Congress, Warhaftig from 1951-1965 was Deputy Minister of Religion in various Israeli governments. The two books issue under Warhaftig’s direction, *Hitler’s Ten Year War on the Jews*, and *Starvation Over Europe; Made in Germany*, were actually written by Boris Shub, whose father David authored a famous biography of Lemkin, wrote for the Social Democrat *New Leader* and was the chief editorial writer of New York City’s *Jewish Daily Forward*, but are mentioned in Lemkin’s book almost as additions to the corrected page proofs, so little do they have to do with his

ongoing narrative.

With this in mind, one may ponder how Raphael Lemkin got the reputation for being the first to allege that National Socialist Germany and its allies had massacred this or that many million Jews. This has been declared as fact in a variety of volumes, and there are mistakes related to Lemkin's book repeated in several places. It is plain that he was far from the first to make this charge, and derived all he pretended to know about it from previously published sources. In this department he even trailed badly the charge made in the *London Jewish Chronicle* as far back as 11 December 1942 that 2 000 000 Jews had already been put to death on the Continent of Europe. And this source in turn was well behind others made prior to that date. Even the figures Lemkin repeated from the books published by the Institute for Jewish Affairs, some time later, were smaller than these, as well as several others.

It is possible that Lemkin, after realizing what a pallid and colorless account was emerging from his diligently assembled but essentially unsubstantial legal construct, decided that it needed fanciful decoration to instill some drama into it. Hence the addition of the sensational mass murder allegations, despite their brevity and obscure placement. There appear to have been limitations on his imagination and his poetic resources, however. He did not employ any word resembling "holocaust" in his elaborations either in *Axis Rule* or his prolific serial publications efforts later on, despite his attraction to Greek-root word origins. Since the dictionaries specifically defined "holocaust" as wholesale destruction of life by fire, something the Germans and Japanese were actually undergoing as a result of Allied strategic bombing, it might have been construed as improper to appropriate that word in his decision to go along with Zionist propaganda of the hour in alleging Jewish annihilation.

Perhaps this pretentious but essentially weak and insubstantial sortie into the thicket of sensational propaganda claims of vast loss of life sustained by European Jewry is an index to his entire labor from then on until the enshrinement of "genocide" as an international crime, and the creation of

a global agreement to make its suppression or punishment an extension of international law.

Raphael Lemkin's vigorous and ceaseless propagandizing of the representation in the new United Nations after 1945, until it agreed to consider "genocide" as a possible candidate for fleshing out, the incredible amount of time and energy spent in a committee of the United Nations expanding the definition of "genocide" for two years, and eventual adoption by the General Assembly on 9 December 1948, is a long and involved narrative. Just as long and exhausting is the story of the continuing drive to bring about its ratification by sufficient member States of the UN to make the Genocide Convention actual international law. This was achieved in January 1951 when some 20 States, representing about 3 percent of the world's population, made it all possible. This number had been attained by October 1950, and the Convention became automatically in force 90 days later.

The next scene of the drama was the incredible effort made to secure ratification of the Genocide Convention by the United States Senate, a drive in which Lemkin suffered his first but disastrous defeat. His campaign never recovered from this rejection. Though the number of ratifying states worldwide now approximates 80, the U.S.A. still is numbered among the non-ratifiers, and the chances of this course being abandoned diminish with each passing year.

So the world is left clutching a husk, an unenforced and unenforceable piece of synthetic minority international law, in reality a tasteless reminder and remnant of World War Two in the form of an ugly neologism, but evidence that, with vast labor and proper publicity, something can still be made out of almost nothing.

The Big Lie Technique in the Sandbox

LEWIS BRANDON

One of today's pet Indisputable Historical Truths is that the German Chancellor Adolf Hitler advocated the "Big Lie Technique" to discredit and confuse one's political opponents. However, a close look at the German leader's writings displays a somewhat different approach. On pages 134 and 173 of *Mein Kampf* (My Stuggle) (Hurst & Blackett edition, 1942; reprint available from Angriff Press, PO Box 2726, Hollywood, CA 90028, \$10) Hitler echoes the German philosopher Schopenhauer and alleges that it is the Jews who are "The Great Master of Lies." At no point does he advocate the "Big Lie Technique" himself. On the contrary, he criticizes the Jews for allegedly adopting the technique themselves. It is ironic that Hitler himself fell posthumous victim to this tactic.

Hitler is not the only one to have suffered in this way. Even living historians are misrepresented. So too are history books and leading reference works. Let us now examine some recent examples.

Reference Books

The 1975 edition of the *Guinness Book of World Records* by the McWhirter twins (Bantam, New York, 1975) made the following reference under "Crime & Punishment" (p391):

NAZI GERMANY. At the SS extermination camp known as Auschwitz-Birkenau (Oswiecim-Brezinka), near Oswiecim, in southern Poland, where a minimum of 900 000 people (Soviet estimate is 4 000 000) were exterminated from 14

June 1940 to 29 January 1945, the greatest number killed in a day was 6000. . . . The former French Deputy, Professor Paul Rassinier, a Buchenwald survivor and holder of the *Medaille de la Résistance*, published evidence in 1964 to the effect that the total Jewish death count could have not exceeded 1 200 000, as opposed to the widely accepted figure of 6 000 000.

In succeeding editions the reference to Rassinier was omitted. I wrote to Norris McWhirter (his brother was assassinated by the Irish Republican Army terrorist gang) at Guinness Superlatives Ltd., 2 Cecil Court, Enfield, Middlesex EN2 6DJ, England, and inquired why this had been done. On 28 April 1980 he replied that it was because "the estimates that we attributed to Rassinier are simply not accepted by those who also discount the Soviet estimates. If you care to advise me of the names of authoritative agencies which do still accept the Rassinier estimate I shall be pleased to renew contact with them." I forwarded to McWhirter the names and universities of several leading Revisionist academics, but so far not one of them has heard from him.

Historians

British historian David Irving has also fallen victim to this tactic of re-writing history. In the introduction to *Hitler's War* (Viking, 1977; available from IHR at \$19.00) Irving relates how the German edition of the book was censored by the German publishing house, Ullstein. He describes:

The same Berlin company also published my book shortly after, under the title *Hitler & Seine Feldherren*; their chief editor found many of my arguments distasteful, even dangerous, and without informing me, suppressed or even reversed them: in their printed text Hitler had not told Himmler there was to be "no liquidation" of the Jews (on 30 November 1941); he had told him not to use the word "liquidate" publicly in connection with their extermination program. Thus history is falsified! (My suggestion that they publish Himmler's note as a facsimile had been ignored.) I prohibited further printing of the book, two days after its

appearance in Germany. To explain their actions, the Berlin publishers argued that my manuscript expressed some views that were "an affront to established historical opinion" in their country.

(pxvii)

Irving's reference to an "extermination program" is part of his pragmatic effort to continue to have his books published by Madison Avenue by sailing a very tight tack between truth and commercial acceptability. It is thought unlikely by many observers that Irving should be taken in by such a canard as the "six million."

Just in passing, it is interesting to read Irving's assessment of the "memoirs" or "diaries" of many of the Third Reich *dramatis personae*. Many of them are fiction, he shows.

In October 1978, the German publisher Propylaeen Verlag issued Professor Hellmut Diwald's massive *Geschichte der Deutschen* (History of the Germans). Diwald is a history professor at the Friedrich-Alexander University in Erlangen and has been well known in the German historical profession since taking his doctorate under the German-Jewish historian Hans-Joachim Schoeps more than 20 years ago. However, Diwald's credentials were not enough to authenticate some mild skepticism he expressed about the "Holocaust" on two pages of the 766 page book (164 and 165). A cacaphony of protest was yodelled from the political and publishing minarets throughout the Fatherland, and the publisher (part of the Axel Springer combine) quickly agreed to make amends. The sale of the first edition was stopped, and remaining copies withdrawn. A new edition was substituted, with the two offending pages hastily re-written in order to conform to the "correct" line. This was only the beginning of the re-writing of the book: Springer announced that by Fall 1979 the book would be "not recognizable" (*Der Spiegel*, 4 December 1978).

Popular Books

Non-academic books are also subject to re-writes. In 1971 the Berkley Publishing Corporation of New York (a subsidiary of Putnam's) was to publish a book entitled *Lansky* by Hank Messick. Naively assuming that what was good for Jews is good for Gentiles, the publishers designed the cover and promotional advertisements with a slogan translated from an earlier book review in Hebrew in *Ha'aretz*, an Israeli newspaper.

Unfortunately, the translation read: "Jews control Crime in the United States." The ad appeared only once in the *New York Times* before the balloon went up. The Zionist Anti-Defamation League immediately contacted the publishers to "first appeal to reason" according to the *ADL Bulletin* for October 1971. When this "appeal to reason" did not bring about a positive response, the ADL adopted different tactics, and presto, the slogan on both the offending advertisement and on the book's cover, became: ". . .The Mob Runs America and Lansky Runs the Mob."

Newspapers

Newspapers are also subject to Zionist "revisionism." In the *New York Times* of 22 February 1948 a feature on the Jewish putsch in Palestine gave a population figure of 15 to 18 million Jews in the world. This figure would, of course, make the "Six Million" a demographic nonsense, as there were 15 million Jews in the world in 1940. Immediately, the Zionist lobby "appealed to the reason" of the publishers, and four days later, the following codicil was published:

Last Sunday's article incorrectly estimated the Jewish population of the world at 15 million to 18 million. No census has been conducted since the war, and estimates are only approximate, but most authorities agree that Hitler's wholesale massacres of Jews during the war reduced the Jewish population to perhaps 12 million today.

Sensing that something was rotten in the state of publi-

shing, the ardent anti-Zionist Jew Benjamin Freedman investigated the case in 1959. In his newsletter *Common Sense* of 1 May 1959 he described how he had been allowed to visit the *Times* offices "through the courtesy of Mr. Arthur Hays Sulzberger" (at that time somewhat of an anti-Zionist Jew) in order to examine the reference file on the original article. He claimed to have met with the Military Editor, Hanson Baldwin, who showed him "the results of the(ir) searching investigations."

Eight years later, a Zionist writer, Morris Kominsky, investigated Freedman's investigation. Baldwin this time claimed that he had never met Freedman, as far as he could remember, and that the original figures were simply lifted from the 1948 edition of the *World Almanac*. The affair is discussed at length in Kominsky's book *The Hoaxers*, Brandon Press (no relation!), Boston, 1970.

Voices

Even voices can be faked. Many people have felt their pulses quicken as they listened to the famous speech of Sir Winston Churchill imploring the British population to "fight on the beaches, etc." Churchill made the speech in the House of Commons, but as broadcasting from the Houses of Parliament was not permitted, the speech would have to be presented over again for the BBC radio listeners. Since matters of state were more pressing, an actor was engaged to read the speech instead. His name was Norman Shelley, and he had already established a minor reputation as a Churchill imitator. The Prime Minister approved of the fakery, and even complimented Shelley on his accuracy. "Very nice," Churchill reportedly said, "he's even got my teeth right," referring to the rattling of his dentures.

The fakery remained a secret for 39 years until Shelley told of his role during an interview with the *London Daily Mail*. Shelley died on 22 August 1980, and his obituary in the *Los Angeles Times* of 25 August was the first time that American readers were presented with this astonishing story.

Magazines

Earlier this year, the leading Zionist organization in Great Britain, The Board of Deputies of British Jews, issued a protest at an article in *History Today*, a leading part-work monthly. The January 1980 issue contained a feature entitled "A Nazi Travels to Palestine" describing interface between the Nazi Government and the Zionists in Palestine during the war. The article was written by a Jew, Dr. Jacob Boas, but explored a seam of history which the Board felt was better left un-exploited. Another Jewish historian, Dr. Geoffrey Alderman, leaped to Boas' defense, and issued a statement:

The action taken by the Board in relation to the article is, in my view, another reflection of a dangerous anti-intellectualism which pervades the Anglo-Jewish establishment and which is marked by a refusal to face realities or to have cherished beliefs questioned dispassionately: the belief in this case being, I suppose, that Jews and Nazis could not possibly have ever had anything in common. I have read the article and, as a Jew, a Zionist, and, may I add, a professional historian, I do not take exception to it at all. As for the protests being made by the Board about the way in which the article was advertised, this is really too petty to require further comment.

Jewish Chronicle
4 January 1980

Professor Alderman himself came under fire from the Deputies in 1978 for revealing in a letter to the *London Times* that some Jews voted for the National Front. He was "severely condemned" by the Deputies for "publicly revealing" sensitive findings. However, he still retains his part-time post as a member of the Research Committee of the Board of Deputies.

Photos

The area of photography is worth a whole book in itself.

As Udo Walendy shows in his *Faked Atrocities* (IHR, \$5.00) many "atrocities" pictures have been forged or arbitrarily captioned. The Institute for Historical Review is currently compiling a dossier of pictures which are recycled throughout many Exterminationist books with a different description as caption each time. These findings will be published later. But for now, what better description of the uses of fake photography could we have but that put forward by Exterminationiste Lucy Dawidowicz in her article "Visualizing the Warsaw Ghetto: Nazi Images of the Jews, Refiltered by the BBC" which was published in *SHOAH: A Review of Holocaust Studies and Commemorations*, University of Bridgeport, CT 06602:

Nowadays we live in an era of photomania, where photographs are regarded as the magic key to unlock the doors of the past, which only the most effortful study of history had previously been able to open. Nowadays people regard pictures as the essence of truth, forgetting that, like written documents, the camera falsifies objective reality because it creates its own illusion of reality. Too often pictures have been made to serve the uses of propaganda. Selective photography, posed or staged subject matter, technical tricks of the trade which bring into existence nonexistent subjects—these are the standard ways the camera is made to lie. Too often the camera serves ends that contribute neither to the truth of art nor to the truth of history.

(sic!)

Toys

The Zionists' thought control even extends into the kindergarten. A two-year campaign by the American Jewish Congress has resulted in the deletion of war toys bearing swastikas by American toy manufacturers. Revell of Venice, CA and Lindberg of Skokie, IL were the first to "suspend the manufacture of swastika-emblazoned toys" and the largest manufacturer, Mattel of Hawthorne, CA, were soon to follow. The AJC's Director, Julius Schatz, gloated:

We consider the Mattel action to be a major victory in our effort to discourage the production of toy tanks, planes, ships, and other military objects carrying the symbol of destruction of six million Jews and millions of others. Mattel's announcement vindicates our stance. . . No badge or symbol in human history is as foul a reminder of bestiality as the swastika. Yet these insignia of blood lust, of human skin made into lampshades, of millions of men and women and children slaughtered like cattle, are emblazoned on toys that are sold by the million to American children. . . It is also a matter of safeguarding young and vulnerable children from the taint of war toys with swastikas, playing war games that will simulate the Nazi war machine.

B'nai B'rith Messenger
15 June 1979

Thus, at a stroke, Toytown history is re-written, with the deletion of one of the most essential aspects of any playroom or sandbox battle scenario: The Bad Guys. Mr Schatz has not only ensured that impressionable American youngsters will be unable to re-enact the Nürnberg Rallies, with flypasts of squadrons of swastika-emblazoned Stukas and Messerschmidts, nor indeed the Munich putsch, with "the insignia of blood lust" flaunted on the sides of Nazi *Personenwagen*, but he has also determined that The Good Guys in the battle scenes will be fighting with. . . Other Good Guys!

Presumably the ADL and other Zionists adopt this patronizing attitude to us adults as well. It would appear by all evidence that they regard us intellectually as children in a sandbox who need to be protected from things that might influence our impressionable, vulnerable, little brains. It remains to be seen, how much longer American academics are prepared to tolerate this situation. As a consortium of Civil Liberties organizations pontificated in an *amicus curiae* suit filed against the School Board of Warsaw, IN recently:

The public school should be a vibrant, free market of ideas. . . Indeed, if the "right to read and be exposed to controversial thoughts" cannot flourish anywhere in the school house, the prospects are bleak that it will ever flourish anywhere

in society.

(sic, sic, and sic again!)

Unfortunately, this high-minded idea does not appeal to our old friend Yaakov Riz, whose basement Holocaust Museum we mentioned on page 132 of our Summer 1980 issue. Mr. Riz wrote to the *Jewish Press* on 5 September 1980 to point out how "the Talmud teaches us how to use Visual Propaganda." He quotes a passage from the Talmud where the Angels Gabriel and Michael tricked God into drowning the wicked Egyptians by showing him an Egyptian brick and a dead Jewish child. Riz vigorously advocates using the same trickery to combat the wicked "Arabs, Nazis and Communists" who otherwise are "winning their filthy hate campaign against Israel and American Jewry." One wonders what Talmudic trickery Riz and his cohorts have used already?

The Japanese Camps in California

MARK WEBER

In the months following the Japanese attack on Pearl Harbor, many expected an immediate attack against the West Coast. Fear gripped the country and a wave of hysterical antipathy against the Japanese engulfed the Pacific Coast.

The FBI quickly began rounding up any and all "suspicious" Japanese for internment. None was ever charged with any crime. Almost all were simply Japanese community leaders, Buddhist or Shinto priests, newspaper editors, language or Judo instructors, or labor organizers. The Japanese community leadership was liquidated in one quick operation.

Men were taken away without notice. Most families knew nothing about why their men had suddenly disappeared, to where they were taken, or when they would be released. Some arrestees were soon let free, but most were secretly shipped to internment camps around the country. Some families learned what had happened to their men only several years later. The action also included the freezing of bank accounts, seizure of contraband, drastic limitation on travel, curfew and other severely restrictive measures. But this FBI operation merely set the stage for the mass evacuation to come.

In February 1942, Lt. Gen. John L. DeWitt, Commanding General of the Western Defense Command, requested authorization from Secretary of War Henry L. Stimson to evacuate "Japanese and other subversive persons" from the West Coast area. On 19 February, President Franklin Roosevelt signed Executive Order No. 9066 authorizing the Secretary of War or any military commander to establish "military areas" and to exclude from them "any or all persons."

A month later, President Roosevelt signed Executive Order No. 9102 establishing the War Relocation Authority, which eventually operated the internment camps. Roosevelt named Milton Eisenhower, brother of the future president, to head the WRA.

Without a murmur of dissent, the Congress quickly affirmed Executive Order 9066 with the passage of Public Law 77-503.

Beginning in March, the Army organized the evacuation of some 77 000 U.S. citizens of Japanese origin ("Nisei") and 43 000 mostly older Japanese citizens ("Issei") from California and parts of Washington, Oregon and Arizona.

Posters appeared the length of the West Coast ordering the Japanese to evacuation points. "Instructions to all persons of JAPANESE ancestry," read the bold headline on a typical poster. The text read: "All Japanese persons, both alien and non-alien, will be evacuated from the above designated areas by 12:00 o'clock noon Tuesday, April 7, 1942." * The evacuees were told to report for internment with bedrolls and only as much baggage as could be carried by hand. (A postwar survey showed that 80 percent of the privately stored goods belonging to the interned Japanese were "rifled, stolen or sold during absence.")

The 23 000 Japanese living on the West Coast of Canada, three-fourths of whom were Canadian citizens, were also rounded up. They were not permitted back into British Columbia until March 1949, seven years after the evacuation and three and a half years after the end of the war.

The State Department told the Latin American countries to round up their Japanese. The United States paid for the cost of the hemispheric evacuation. Over 2000 Japanese were shipped from more than a dozen Latin American countries to detention camps in the United States. Most were sent by Peru, which wanted to permanently eliminate all Japanese and refused to allow reentry of those held in the U.S. after the end of the war.

Brazil, Uruguay and Paraguay set up their own internment camp programs. To their credit, Argentina and Chile did not break diplomatic relations with the Axis until late in the war, and only then under tremendous U.S. pressure. As

a result, their Japanese were not rounded up.

The rationale for the West Coast evacuation was "military necessity." But that claim was inconsistent with the fact that the Japanese living on Hawaii were not subject to mass incarceration. Hawaii was in far greater danger of invasion than the West Coast. The population of Hawaii was 38 percent Japanese, as compared to only about one percent in California. All except a small percentage of the Hawaiian Japanese remained free to keep the important island economy functioning.

The evacuation, ostensibly to protect against possible sabotage and espionage, moreover included babies, orphans, adopted children, and the infirm or bedridden elderly. Children of mixed blood, even from orphanages, were included if they had any Japanese ancestry at all. Colonel Karl Bendetsen, who directly administered the program, declared: "I am determined that if they have one drop of Japanese blood in them, they must go to camp."

It should be noted that throughout the war, members of the Communist Party actively worked to promote the interests of a foreign power and an international organization committed to the overthrow of the constitutional government of the United States. But the Communists in America were not only not restricted, they were openly encouraged and supported.

The U.S. government told Americans that our detention centers had nothing in common with the horrible concentration camps established by the enemy in Europe. The Army public relations agency continually referred to the centers as "resettlement camps" and "havens of refuge." The State Department denied that the centers were concentration camps, "...but are on the contrary areas where communities are being established in which the Japanese may organize their social and economic life in safety and security under the protection of the central authorities of the United States." In a public relations piece which appeared in the September 1942 issue of *Harper's*, a military official writing under a false name told Americans that "In the long run the Japanese will probably profit by this painful and distressing experience."

A total of 120 000 were ultimately detained in the ten permanent mass detention camps built by the government. Were these internment centers really concentration camps? Chief Judge William Denman of the Ninth Circuit Court of Appeals described the Tule Lake camp this way:

The barbed-wire stockade surrounding the 18 000 people there was like that of the prison camps of the Germans. There were the same turrets for the soldiers and the same machine guns for those who might attempt to climb the high wiring . . .

The buildings were covered with tarred paper over green and shrinking shiplap—this for the low winter temperatures of the high elevation of Tule Lake . . . No federal penitentiary so treats its adult prisoners. Here were the children and babies as well.

. . . To reach the unheated latrines, which were in the center of the blocks of fourteen buildings, meant leaving the residential shacks and walking through the rain and snow—again a lower than penitentiary treatment, even disregarding the sick and the children.

So also was the crowding of the 18 000 people in the one-storey shacks . . . In the cells of a federal penitentiary there is no such crowding. (Weglyn, p156)

The Army used six tanks and a battalion of military police (899 men and 31 officers) to guard the Japanese at Tule Lake, California. Several camps had electrically charged fencing, which made little sense since all the camps were invariably located in deserts or other remote and desolate areas. Every camp had searchlights which played over the living quarters at night.

Dozens of inmates were shot and wounded. Eight were killed by guards. Japanese were sometimes brutally beaten and seriously injured without reason. At Tule Lake, guards beat inmates with baseball bats.

When Japanese organized a protest demonstration at Manzanar camp in California, soldiers threw tear gas grenades on the crowd and fired into it. One inmate was killed instantly and another died later. Nine were injured.

-Some Japanese committed suicide out of despair and many more died prematurely due to harsh conditions.

Three generations often lived in a single bare room, 20 by 24 feet, which comprised a "family apartment." Sometimes two or three families were crowded into a single such room. The only fixture was a hanging light bulb, except for whatever furniture the inmates could construct for themselves. In some assembly areas, families were assigned to rudely converted horse stables where the stench became oppressive in the summer heat.

All incoming and outgoing mail was censored. All internal communications were strictly controlled. The Japanese language was banned at public meetings and Japanese religious services were suppressed.

The inmates were forced to salute the flag, sing patriotic songs, and declare their allegiance to "one nation, indivisible, with liberty and justice for all."

One of the most significant aspects of this act of racist repression is the fact that it was not the work of a clique of fascists and right-wing militarists, who according to liberal dogma are invariably behind such deeds. Rather, it was advocated, justified and administered by men well known for their support of liberalism and democracy.

Given the almost universal condemnation of the Japanese internment program today, it is hard to realize just how solid support was for it at the time. The vast operation, as one writer points out, was "initiated by the generals, advised, ordered and supervised by the civilian heads of the War Department, authorized by the President, implemented by Congress, approved by the Supreme Court, and supported by the people." (Ten Broek, p325)

The first public call to intern the Japanese seems to have been made at the beginning of January 1942 by John B. Hughes, a prominent radio commentator of the Mutual Broadcasting Company. Shortly thereafter, Henry McLemore, syndicated columnist of the Hearst newspapers told his readers:

I am for immediate removal of every Japanese on the West Coast to a point deep in the interior. I don't mean a nice part of the interior either. Herd 'em up, pack 'em off and give 'em

the inside room in the badlands. Let 'em be pinched, hurt, hungry and dead up against it . . .

Personally, I hate the Japanese. And that goes for all of them. (Ten Broek, p75)

Popular movie actor Leo Carillo telegraphed his Congressman:

Why wait until (the Japanese) pull something before we act . . . Let's get them off the coast and into the interior . . . May I urge you in behalf of the safety of the people of California to start action at once. (Ten Broek, p77)

In February a delegation of West Coast Congressmen sent a letter to the President calling for the "immediate evacuation of all persons of Japanese lineage . . . aliens and citizens alike" from the Pacific coast.

Speaking to southern California on a Lincoln's birthday radio broadcast, Fletcher Bowron, reform Mayor of Los Angeles, denounced the "sickly sentimentality" of those who worried about injustices to the Japanese living in the United States. He told his radio audience that if Abraham Lincoln were alive, he would round up "the people born on American soil who have secret loyalty to the Japanese Emperor."

"There isn't a shadow of a doubt," Bowron told his listeners, "but that Lincoln, the mild-mannered man whose memory we regard with almost saint-like reverence, would make short work of rounding up the Japanese and putting them where they could do no harm."

Walter Lippmann, probably the country's most influential liberal columnist, strongly supported mass evacuation in a February syndicated piece entitled "The Fifth Column on the Coast." Conservative counterpart Westbrook Pegler followed suit a few days later.

Only a week after Pearl Harbor, Mississippi Congressman John Rankin told the House of Representatives:

I'm for catching every Japanese in America, Alaska and Hawaii now and putting them in concentration camps and shipping them back to Asia as soon as possible . . . This is a race war, as far as the Pacific side of the conflict is concerned . . . The White man's civilization has come into con-

flict with Japanese barbarism . . . One of them must be destroyed . . . Damn them! Let's get rid of them now! (Ten Broek, p87)

Another member of Congress proposed mandatory sterilization of the Japanese.

All of these statements were quite in keeping with popular sentiment. Immediately after Pearl Harbor, Japanese were excluded from various labor unions. Between 8 December and 31 March, anti-Japanese rage resulted in 36 cases of vigilantism, including seven murders. And a March 1942 national public opinion poll showed 93 percent in favor of evacuating alien Japanese. While 59 percent wanted to evacuate U.S. citizens of Japanese origin, only 25 percent disapproved.

A great deal was made of the fact that immigrants born in Japan, but living for decades in the United States (the *Issei*), had not become U.S. citizens—proof of their continued loyalty to the Emperor. But no mention was made of the fact that long-standing American law forbade them from taking out U.S. citizenship—a ban that was not lifted until 1952!

Since the war, the myth has been that powerful racist anti-Japanese groups engineered the evacuation to remove their economic competitors. But the truth is something quite different. While many White small-businessmen urged evacuation, big business interests did not. More importantly, the Japanese were evacuated at a moment when the country was willing to support whatever measures the Federal government authorized in the name of winning the war.

The fact is that the Japanese were sent to concentration camps not by a group of West Coast racists seeking economic advantage, but by a popular and powerful government run by democratic liberals. At the top of the list of those responsible for not only authorizing the program, but also for keeping it in operation was President Franklin Roosevelt.

Before the President promulgated Executive Order 9066, Attorney General Francis Biddle told Roosevelt that security interests did not justify evacuating the Japanese. The Attorney General's office also determined that the proposed evacuation would be a violation of the Constitution.

The dean of American Revisionist historians, Prof. James J. Martin, called the incarceration program "a breach of the Bill of Rights on a scale so large as to beggar the sum total of all such violations from the beginning of the United States down to that time." (Weglyn, p67)

Roosevelt authorized, supported and maintained an action which he knew to be racist and blatantly unconstitutional. But this was only one more sterling example of the gross hypocrisy which characterized his entire regime.

The man responsible for implementing the evacuation, Lt. Gen. DeWitt, declared:

In the war in which we are now engaged, racial affinities are not severed by migration. The Japanese race is an enemy race and while many second and third generation Japanese born on United States soil, possessed of United States citizenship, have become "Americanized," the racial strains are undiluted . . . It therefore follows that along the vital Pacific Coast over 112 000 potential enemies of Japanese extraction are at large today. (Ten Broek, pp4, 110, 337 n.6)

Secretary of War Henry L. Stimson was more succinct: "Their racial characteristics are such that we cannot understand or trust even the citizen Japanese."

Another man, well known for his liberal outlook, who helped implement the evacuation and internment was Assistant Secretary of War John J. McCloy. For four years he served as War Department liaison with the War Relocation Authority, the agency which ran the camps. After the war, McCloy was named High Commissioner for Germany. As the highest civilian allied occupation official, McCloy worked to impose democratic rule on the defeated German people.

Chief of the civilian staff of the Western Defense Command and liaison between the WDC and the Justice Department was Tom Clark, who later became an Attorney General and a liberal Supreme Court Justice. In 1966 Clark admitted: "I have made a lot of mistakes in my life, but there are two that I acknowledge publicly, One is my part in the evacuation of Japanese from California in 1942 and the other is the Nürnberg trials."

Abe Fortas was another liberal destined for the Supreme Court who joined in the campaign to intern the Japanese.

Perhaps the most surprising advocate of evacuation was Earl Warren. Considering his later career as a vociferous liberal, it is at least ironic that, more than any other person, Warren led the popular sentiment to uproot and incarcerate the Japanese. As Attorney General of California, Warren cultivated popular racist feeling in an apparent effort to further his political career. He was an outstanding member of the xenophobic "Native Sons of the Golden West," an organization dedicated to keeping California "as it has always been and God Himself intended it shall always be—the White Man's Paradise." The "Native Sons" worked "to save California from the yellow-Jap peaceful invaders and their White-Jap co-conspirators."

In February 1942, Warren testified before a special Congressional committee on the Japanese question. He would be running for Governor of the state that year, and would be elected. Warren testified, falsely, that the Japanese had "infiltrated themselves into every strategic spot in our coastal and valley counties." In one of the most amazing feats of logic ever performed by a lawyer, Warren next claimed that the very fact that no Japanese had so far committed any disloyal act was proof that they intended to do so in the future!

Later, when the government began to release Japanese whose loyalty was above suspicion, Governor Warren protested that every citizen so released had to be kept out of California as a potential saboteur.

Earl Warren played to popular racism to further his political career. Later, as Chief Justice of the Supreme Court, he presided over the consumately liberal "Warren Court" which ushered in an era of racial "equality" and unprecedented racial chaos following the 1954 Brown decision.

After the Japanese had been evacuated, very few wanted them back. Newspaper columnist Elsie Robinson threatened to "cut the throat" of any evacuee who dared return. U.S. Representative Clair Engle of California declared: "We don't want those Japs back in California and the more we

can get rid of the better." A poll conducted by a Los Angeles newspaper in late 1943 showed that Californians would vote ten to one against letting citizens of Japanese origin ever return to normal life from the camps.

In the six months following the end of the evacuation program there were some 30 attacks by West Coast people against returning inmates. Near Fresno and other places, night riders shot into the homes of newly returned families. Anti-Japanese organizations sprang up in the Northwest and in California.

Opposition to evacuation was virtually non-existent. J. Edgar Hoover, head of the FBI, strongly protested against the program. The man whom liberals vilified as the personification of reaction and incipient American Fascism believed that the evacuation hysteria was "based primarily upon public political pressure rather than upon factual data." The FBI, he said, was fully capable of handling the small number of suspects then under surveillance. (Weglyn, p284, n.6)

Liberal California Governor Culbert L. Olson, Warren's predecessor, had a special reason for opposing the program. He proposed instead keeping adult Japanese men in state-run work camps in inland rural areas to harvest crops. If the Japanese were removed from harvest work, Culbert feared that "... inundation of the state by Blacks and Chicanos would be unavoidable ..." (Weglyn, p94)

Perhaps the only honest personality in this whole story was Norman Thomas, the American socialist leader. He was at least non-hypocritical, if not actually heroic. Thomas had been an outspoken and effective leader in the movement to keep America out of the Second World War. He was the only personality of national stature to vehemently oppose the evacuation program. Thomas denounced the policy of the American Civil Liberties Union, which he had co-founded. The ACLU decided that the evacuation fell within the proper limits of the President's power. "What is perhaps as ominous as the evacuation of the Japanese," Thomas retorted, "is the general acceptance of this procedure by those who are proud to call themselves liberals."

This rare "honest liberal" was dismayed at the general

toleration of the program. "In an experience of nearly three decades," Thomas wrote,

I have never found it harder to arouse the American public on any important issue than on this. Men and women who know nothing of the facts (except possibly the rose-colored version which appears in the public press) hotly deny that there are concentration camps. Apparently that is a term to be used only if the guards speak German and carry a whip as well as a rifle. (Weglyn, pp111-12)

The Supreme Court ruled on three cases relating to the evacuation program. In *Hirabayashi v. U.S.* (1943) the high court unanimously upheld a conviction for violating a curfew directed against a population group distinguished solely by racial-national ancestry.

The case of *Korematsu v. U.S.* (1944) involved a Nisei (U.S. citizen) who refused to submit to evacuation. Chief Justice Hugo Black, speaking for the majority of six, upheld the validity of the program. Ignoring the constitutional guarantees of due process and equal protection of the law, the Court decided that one group of citizens may be singled out, uprooted from their homes, and sent to camps for several years without trial based solely on ancestry.

Finally, at the end of 1944, in the case of *Ex Parte Endo*, the Court ruled unanimously that the government had no right to detain admittedly loyal U.S. citizens indefinitely. This decision ended the entire program. Within 48 hours of the ruling, the government announced that, apart from a few suspicious individuals, the Japanese were free to return home.

Comparisons have often been made between the Second World War concentration camps in America with those in Germany, although Topaz, Poston, and Gila River have never become as well known as Buchenwald, Bergen-Belsen and Dachau. Starvation and disease epidemics never ravaged the camps in this country as they did in Germany.

In America, economic and social life remained basically intact throughout the war. The great cities here were spared annihilation under showers of bombs. No hordes of foreign invaders poured across the American frontiers. The

U.S. government could run its concentration camps on a virtual peace-time basis.

The German situation was completely different. In the final months of the war, Germany was waging a losing struggle for naked existence. The social-economic system collapsed completely in the face of total military defeat. The horrendous scenes photographed in the German camps by the Allied conquerors and distributed as propaganda around the world resulted from the starvation and disease that reigned unchecked throughout Europe as a consequence of the military catastrophe.

At the Nürnberg show trials, the German defendants compared the evacuation of the Jews of Europe and the deportation of the West Coast Japanese. In both cases, the programs were allegedly based upon "military necessity." The Nürnberg defendants cited the Korematsu and Hirabayashi decisions. The latter Supreme Court decision was specifically based "upon the recognition of facts and circumstances which indicate that a group of one national extraction may menace the safety more than others . . ."

Actually, the Germans had far greater cause to intern the Jews of Europe than the Americans did to incarcerate the West Coast Japanese. The Japanese were sent to camps solely on suspicion of what they might do. Not a single Japanese had committed an act of espionage or sabotage. But many thousands of Jews throughout Europe had committed countless acts of murder, destruction, sabotage, arson and theft before the Germans began their general evacuation.

The Germans, moreover, had greater legal justification for their policy. The great majority of the Japanese internees were U.S. citizens and legally entitled to equal protection under the law. The Jews of Germany had not been full citizens for several years before the war began. Elsewhere in Europe, the Jews were evacuated from militarily occupied territories or by countries allied with Germany.

The post-war mass media has spent years hammering away at the "guilt" of the German people for generally doing nothing while the Jews were being evacuated to the East. How does the German experience compare with the American record of popular enthusiasm for evacuating the

West Coast Japanese?

Since the war, the Germans have paid over tens of billions of dollars in restitution to Jewish organizations, the state of Israel and to individual Jews around the world for "those who suffered in mind and body, or had been deprived unjustly of their freedom." But no American concentration camp inmate has ever received a penny for hardship, humiliation or income lost during the years of internment.

That did not stop the United States government from recently insisting that the East Germans must pay restitution to Jews who were and are not even American citizens. The U.S. government designated a private American Jewish organization to "negotiate" with the German Democratic Republic for payments to Jews living around the world.

The German defendants at Nürnberg were declared guilty of "crimes against humanity" for, among other things, victimizing members of a group on the basis of ancestry. What responsibility did the countries, including the United States, which set up the International Military Tribunal have in upholding that principle in their own territories? Why have no Americans ever been called to account for committing the same "crimes" for which Germans were put to death in Nürnberg?

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* Facsimile reproductions of this poster are available from the IHR at \$1.00. The usual bulk discounts apply.

The European Volunteer Movement in World War II

RICHARD LANDWEHR

They called themselves the "assault generation" and they had largely been born in the years during and after World War I. Coming from every nation of Europe, they had risen up against the twin hydra of communism and big capitalism and banded together under one flag for a common cause. Fully a million of them joined the German Army in World War II, nearly half of them with the *Waffen-SS*. And it was in the *Waffen-SS*, the elite fighting force of Germany, where the idea of a united, anti-communist Europe became fully developed.

It was also in the *Waffen-SS* where a new society emerged from among the "front fighters" of thirty different nations. It was a society that had been forged in the sacrifice, sweat and blood of the battlefield and that propagated the concept of "one new race," the European race, wherein language and national differences counted for little, while the culture of each nation was taken for granted as a common heritage. Many countries sent more volunteers into the *Waffen-SS* than they could raise for their own national armies, so something truly phenomenal was taking place.

The *Waffen-SS* itself was something unusually special. It had started out as a small-sized personal bodyguard for Adolf Hitler but had gradually expanded into a full-scale military force under the guidance of a number of disgruntled former army officers who saw the *Waffen-SS* as a chance to break out from the conservative mold that the German Army had become mired in. The *Waffen-SS* was designed from the start to be a highly mobile assault force whose soldiers were well versed in the art of handling mod-

ern, close-combat weapons. The training regimen therefore resembled that given to special commandos in other countries, but it pre-dated U.S. and British commando training by nearly a decade.

The soldiers of the *Waffen-SS* were also the first to utilize the camouflage battle dress that was to later become so common. But in one field, that of internal personnel organization, the *Waffen-SS* has yet to be imitated much less surpassed. The *Waffen-SS* was probably the most "democratic" armed force in modern times. Rigid formality and class structure between officers and other ranks was strictly forbidden. An officer held down his position only because he had proven himself a better soldier than his men, not because of any rank in society, family connections or superior academic education. In sports—one of the vital cogs in the *Waffen-SS* training programs—officers and men competed as equals in an atmosphere that sponsored team work and mutual respect and reliance. Non-German volunteers of whatever nationality were not regarded as inferiors; they were judged on their ability and performance as soldiers.

The idea to actively recruit foreign nationals into the *Waffen-SS* came shortly after the outcome of the Polish Campaign of 1939, when SS units were being formed and enlarged and it was noticed that a great many men (usually of German extraction) from foreign countries were volunteering for service. The fact that *Waffen-SS* recruitment among Germans was restricted by the *Wehrmacht*, made these "out country" volunteers all the more desirable. Since Western Europe contained many sympathizers and admirers of Germany and its National Socialist government, the SS decided to create three new regiments ("Nordland," "Westland," "Nordwest") for Dutch, Flemish, Danish and Norwegian volunteers in the spring of 1940. There was at this time, little in the way of a cohesive, Pan-European ideal to follow, but thousands of recruits turned up anyway, primarily out of disgust for the performances of their respective socialist/pacifist governments.

For many there was additional incentive. In Belgium, Holland and France, scores of populist and right-wing political figures had been arrested, incarcerated and beaten,

and shot-out-of-hand. The most famous single incident occurred in Abbeville, France in May 1940, when French police lined up 22 leading Belgian right-wing leaders and executed them in a public park shortly before the arrival of the Germans. It was certainly a "war crime"—one of the first in fact to be committed and documented in World War II—but try to find it in a history text book! The establishment historians have shied away from any discussion of this event. Following this massacre, many of the followers of the victims flocked to join the new volunteer regiments of the *Waffen-SS*.

The war with the Soviet Union, commencing in June 1941, brought a new direction to the effort to attract European volunteers in what can be called "The Legionary Movement."

The Legionary Movement

The "Legionary Movement" was an attempt to attract qualified military personnel from various countries who otherwise would not have considered engagement with the German Armed Forces, by appealing to their national pride and anti-communist convictions. The *Waffen-SS* undertook the task of forming Legions from "Germanic" countries, while the *Wehrmacht*, or German Army proper, was given responsibility over Latin and Slavic Legions. The national Legions proved to be a success, but for a number of reasons—primarily "cost efficiency," redundancy with *Waffen-SS* elements and size factor—were not worth perpetuating in the same format. The primary West European Legions were as follows:

Volunteer Legion Norwegen: This was an 1150 man reinforced battalion that served with distinction on the Leningrad Front and around Lake Ilmen. It later served as the nucleus of the 23rd SS Regiment "Norge." On the home front it was supported by numerous political figures and celebrities including the famous opera singer Kirsten Flagstad and Nobel-Prize winning author, Knut Hamsun. Hamsun was an honorary member of the Legion and actually wore a Legion uniform. His son served with the Legion and the *Waffen-SS*

and was decorated with the Iron Cross, second class.

Volunteer Legion Flandern: This was initially a 900 man battalion later increased to 1116 men that served around Lake Ilmen under the 2nd SS Brigade and at times with the 4th SS Police Division and the Spanish "Blue" Division. It acquitted itself splendidly, obtaining mention in the Wehrmacht war bulletin among other honors. Its supreme moment came in March 1943 when it recovered a lost regimental frontline sector from the Soviets in a bold attack and held onto the regained positions for a week against all odds. By the end of the engagement the "Legion Flandern" had been reduced to a net strength of 45 men! Equal numbers of Flemings served with the 5th SS Division "Wiking" and the Volunteer Regiment "Nordwest." Eventually these contingents were merged with new recruits to form the Storm Brigade "Langemarck."

Volunteer Legion Niederlande: There was a 2600 man regiment and component of the 2nd SS Brigade on the Leningrad front. "Niederlande" swiftly obtained a reputation for valor and achievement. In June 1942, Legionnaires succeeded in capturing the commander of the 11th Soviet Army and 3500 of his soldiers. One enlisted man, *Sturmann Gerardus Mooyman* became the first West European volunteer to receive the Knight's Cross decoration after single-handedly destroying 14 Soviet tanks in one day in February 1943. The Legion later formed the basis for the "Nederland" Brigade and division.

Freikorps Danmark: This was an 1164 man reinforced battalion that served with considerable distinction in the Demyansk Pocket alongside the 3rd SS Division "Totenkopf." For a time it was led by the swashbuckling Christian Frederick von Schalburg, a Ukrainian-Danish count who met a soldier's death in the frontlines. The "Freikorps" was authorized and fully supported by the government of Denmark. After the war, members of the "Freikorps Danmark" were prosecuted as "traitors" with the Danish government evading responsibility by saying that the volunteers should have known that the government was merely "acting under duress" when it set up the "Freikorps" and signed the Anti-Comintern pact. Later the "Freikorps"

formed the nucleus of the 24th SS Regiment "Danmark."

Finnish Volunteer Battalion of the Waffen-SS: This was a 1000 man unit that served as a component part of the "Nordland" Regiment of the SS "Wiking" Division. Its greatest moment came in October 1942, when the Finns were able to seize Hill 711 near Malgobek in the south Caucasus in a daring frontal assault. Other German units had repeatedly tried to do the same thing but had failed. The Finns served in the Waffen-SS at the discretion of their government, which in June 1943 thought it would be more discreet to transfer the Battalion from the Waffen-SS to the Finnish Army.

The principal Wehrmacht Legions were the following:

The French Volunteer Legion Against Communism: It served as the 638th Regiment with the 7th German Infantry Division, participated in the drive on Moscow and fought well whenever it was deployed. It was largely transferred into the Waffen-SS in 1944.

Legion Wallonie: This was organized as a mountain-infantry battalion. It was formed by the SS from the French-speaking Belgians (Walloons) and was taken over by the Wehrmacht in late 1941 so as not to offend the "Germanic" Flemings already serving in the Waffen-SS. It fought exceptionally well in the campaign through the Caucasus Mountains alongside the SS Division "Wiking." It contained many former Belgian Army Officers and the famous political leader Leon Degrelle, who exhibited a flare for death-defying heroics. It was finally re-transferred back into the Waffen-SS in June 1943 at Degrelle's request and was reformed as an assault brigade.

Croatian Legion: This was a regiment that fought on the southern part of the eastern front with considerable valor and was totally annihilated in Stalingrad. It was later replaced by three full-scale divisions.

Spanish Legion: This was the independent 250th Infantry Division of the "Spanish Blue" Division that fought with incredible heroism on the Lake Ilmen Front. After it was withdrawn from the eastern front in August 1943 by Franco, survivors carried on in a Spanish SS Legion that fought until the end of the war.

Per Sorensen: Portrait of a Legionary

The 27 year old Danish Army Lieutenant Per Sorensen (formerly Adjutant of the Viborg Battalion) was the ideal model of what the Germans were looking for when they launched the Legionary Movement. On 1 July 1941, Sorensen volunteered for service with the "Freikorps Danmark" motivated by anti-communist feelings and a vague sort of National Socialist attitude. In the autumn months he attended the *Waffen-SS* Officer School at Bad Toelz and in the spring of 1942, rejoined the "Freikorps" as commander of the 1st Company.

During the summer months he led his company in the tough back-and-forth fighting that raged in the relief corridor to the Demyansk Pocket. After several engagements, 1st Company had been reduced from over 200 men to only 40. They had to hold a long stretch of front against strong communist forces. On the afternoon of 16 July 1942, Sorensen telephoned "Freikorp's" HQ that he didn't know whether his troops could survive another strong attack but they would stay in position no matter what. That night a Red Army infantry battalion attacked with tank support. The communists were soon in 1st Company's trenches. From sundown to midnight hand-to-hand fighting raged for possession of the positions. Then suddenly it was all over with the Russians either dead or driven out. Thanks to Sorensen's leadership, 1st Company held.

In the years to come, whether in White Russia or Estonia, Latvia or Pomerania, the troops under Sorensen's command would always do the job. Before every action, the tall, slender Dane would make a personal reconnaissance of the terrain and during the fighting he was always at the hottest spots with a machine-pistol dangling from his neck.

To his soldiers, Sorensen had the uncanny habit of attracting the enemy. They passed around the phrase: "Wherever Sorensen is—the Russians will come!" And they usually were right. For his endless solicitude and patience, he received the nickname "På Sorensen" from his men. Time and time again, Sorensen provided the special qualities so vital in a leader. In January 1944, he took over an en-

trapped battalion near Vitino in northern Russia and literally led it to safety by staying at the point of the column on a journey through thick, snow shrouded forests.

After commanding battalions and battlegroups, Sorensen received command of the 24th SS Regiment "Danmark" just to the east of Berlin in April 1945. Finally, the Regiment was reduced to trying to defend a street-car station in the heart of Berlin. While climbing a telephone pole to try and survey the terrain, *Sturmbannführer* (Major) Sorensen was picked off by an enemy sniper. On the next day, in the midst of the desperate, last battle for the German capital, Sorensen was given a military funeral in the Ploetzensee cemetery by Germans and Danes from the "Nordland" Division.

With shells detonating all around, the body of Sorensen was taken to the cemetery in an armored troop carrier. Over the open grave, *Sturmscharführer* (Sgt.) Hermann gave a brief eulogy:

We are standing here by the graveside to take our last departure from a courageous Danish comrade, the foremost officer and leader of the Regiment "Danmark": Per Sorensen! I must, even in this hour give the thanks of my people for you and your many Danish comrades who have stood so loyally beside us. I would like to express from my heart: may you find peace at last in our bleeding city!

As Hermann spoke, the coffin (constructed from ammunition crates by "Nordland" engineers) was lowered into the grave. Two of the Danish officers attending struggled to contain their emotions. Hermann led a last salute and the eight man honor guard fired three salvos over the grave. A woman flak helper tossed flowers into the grave, and each of the Danish and German soldiers attending passed by throwing in a handful of earth. As the great city shook under rumbling artillery fire and great clouds of smoke obscured the sky, the haunting strains of "I had a Comrade" echoed over Sorensen's grave as the funeral reached its conclusion. The tragic symbolism was complete and fitting: in the very heart of Europe, on its last battlefield, a proto-

typical representative of the European Volunteer Movement had met his end.

The European Movement takes Shape

In 1943, the European Volunteer Movement which had been individually developing in the Legions and the *Waffen-SS* was finally amalgamated and consecrated within the ranks of the *Waffen-SS*. The spiritual citadel of the "Movement" now became the SS Officers' School at Bad Toelz in Bavaria, which in 1943 established its first "class" (or "inspection") exclusively for West European Volunteers. Previously the volunteers had received no specialized treatment but were treated like Germans. Now all of that changed and a sense of European unity with respect for all nationalities and cultures was openly fostered. Within the next two years, SS-JS Toelz would produce more than 1000 highly motivated European officers from 12 different countries exclusive of Germany.

Bad Toelz was considered the premier officers' training school in World War II and in addition to a thorough training program that featured live ammunition in most field exercises, it offered well-rounded athletic, cultural and educational opportunities. The great opera, musical and theatrical troops of central Europe made frequent visits while the athletic facilities were unsurpassed in Europe. Twelve different coaches, each one either an Olympic or world class champion in his field, supervised a vast sports program that even included golf and tennis. In the academic arena, freedom of speech was not only permitted but encouraged and the writings of such disparate souls as Marx, Hitler, Jefferson and Churchill were openly discussed and debated.

What Bad Toelz produced was literally a "Renaissance man" who was also a top-notch military officer. In early 1945, the staff and students were mobilized into the newly authorized 38th SS Division "Niebelungen," and one of the great ironies of the war took place: a mostly German division was officered by non-German Europeans (the officer cadets) instead of the other way around. Once in action against the Americans in southern Bavaria, the Scandina-

vians, Lowlanders and Frenchmen found themselves opposing an enemy whom they thought could only have existed on the Eastern Front. Like all of the *Waffen-SS* units to serve in the west in 1945, "Niebelungen" was soon victimized by numerous "war crimes." Entire companies and battalions were bludgeoned and shot to death after going into U.S. captivity. To date this grisly story has only been revealed in bits and pieces and has—naturally enough—been largely suppressed by the Allied side. However, it is interesting to note that some former members of the *Waffen-SS* consider it likely that more of their comrades were killed in American captivity than on the battlefield itself!

1944-45: A European Army at War

The year 1944 opened with the Flemish SS Storm Brigade "Langemarck" fighting a savage retrograde action near Zhitomir in southern Ukraine. Simultaneously the Scandinavian "Nordland" Division and Dutch "Nederland" Brigade were desperately trying to stem a massive Red Army offensive in the Leningrad sector, and the European "Wiking" Division and Belgian Brigade "Wallonien" were going into the "sack" west of Cherkassy. The breakout from the Cherkassy Pocket on the southern Eastern Front was a true epic of heroism: a sacrificial struggle that bound troops of different nationalities firmly together. In the post-war years the survivors have held annual remembrance meetings so that to this day "Cherkassy" remains a living symbol of the European Voluntary Movement.

The spring of 1944 saw the three Baltic SS Divisions fighting with steadfast courage on the eastern boundaries of their countries. In Lithuania, the nucleus for a new SS Division began taking shape under the guidance of former Lithuanian Army generals, but the country was overrun by the communists before the project could be brought to fruition. Against the Anzio beachhead in Italy, the first combat ready Italian SS battalion grimly held its ground against all American breakout attempts. All over Europe, manpower was being voluntarily mobilized into the *Waffen-SS* to participate in what many people saw as the forthcoming, decisive struggle for the freedom of the continent.

The summer of 1944 saw the "battle of the European SS" on the Narva Front in Estonia. Here, nationals from Germany, Denmark, Sweden, Flanders, Holland and Estonia shared the trenches and fought shoulder-to-shoulder to throw the Bolsheviks back off "Orphanage Hill" and "Grenadier Hill." Leon Degrelle personally led a battalion from his "Wallonien" Division in a brilliant defensive action near Tartu on the west shore of Lake Peipus. Near Brody in Ukraine, the 14th Ukrainian SS Division fought a life-or-death battle to escape from a Soviet encirclement; only about one-fourth of the Division survived the fighting, but they had acquitted themselves well.

As the year went on, more and more foreign volunteer divisions were formed. This meant that flexible leadership was needed to handle the different cultural distinctions and surprisingly, the *Waffen-SS* was equal to the task. Although organized religion was kept separate from the *Waffen-SS*, volunteers from devout Catholic, Moslem, Greek Catholic and Orthodox countries were given total freedom to practice their religions with their own clergy. For morale purposes, ethnic cultural activities were actively encouraged. It was quite a contrast to the way some minority groups were treated in the Allied armies at the time.

Some of the foreign SS divisions composed of Russian and Moslem volunteers had to be disbanded, since the time and personnel needed to develop these units were lacking. By the autumn of 1944 the *Waffen-SS* European volunteer tally sheet contained the following elements: 2 Dutch brigades, 2 Belgian brigades, 1 French brigade and 1 Italian brigade, (all being transformed into divisions), 2 Croat Moslem divisions, 1 Albanian Moslem division, 2 Hungarian divisions with 2 more in the works that never panned out, 2 Scandinavian/German divisions, 2 Latvian divisions, 1 Estonian division, 2 Russian divisions (both of which would later be transferred to the Vlasov Liberation Army), 1 Ukrainian division, 1 Italian/German division, 1 Hungarian/German division, 1 Balkan/German division, 1 Serbian division, numerous ethnic brigades from the Soviet Union, and small detachments of Spaniards, Britons, Greeks, Romanians, Bulgarians, Arabs and Indians. The foreign SS units were all

suitably supplied with national badges, insignia and unit distinctions. And while there were many volunteers from such neutral countries as Ireland, Sweden and Switzerland they could not be openly designated as such so as not to offend their respective governments.

On the Eastern Front, the war raged with unending intensity. In White Russia, part of the French SS Storm Brigade fighting with the 18th Hungarian/German SS Division "Horst Wessel," sacrificed itself completely in hard defensive action, losing two-thirds of its personnel in the process. In Estonia, a regiment of Estonian soldiers who had been serving in the Finnish Army returned home to fight for their country. They were reformed into a battalion of the 20th Estonian SS Division and in desperate combat on the Latvian frontier, were virtually annihilated. With grim determination the Latvian 15th and 19th SS Divisions fought the communists for every square foot of their homeland, while in the Carpathian Mountains, the Ukrainian Volunteer Division was reassembled.

In Slovenia and Hungary, the brave Moslems of the 13th SS Division "Handschar" performed well against both Tito's partisans and the Red Army, but in France the 30th White Russian SS Division had virtually collapsed while in action against the Americans and French Maquis. These soldiers had only wished to fight the communists and saw no point in what they were doing in the west.

This was not the case in regard to both the 29th Italian SS Division and the 34th Dutch SS Division "Landstorm Nederland." The Italian SS troops fought both the Americans and the rear area communist partisans, and they distinguished themselves as perhaps the best troops that Italy produced during the war. "Landstorm Nederland" first battled the British at Arnhem as part of a hurriedly organized self-defense brigade, but during the winter of 1944-45 it was enlarged into a full-scale 12 000 man infantry division. In the spring of 1945, the almost exclusively Dutch "LN" SS Division gave the British and Canadians fits as they tried with little success to advance into northwest Holland. None of the Allies could figure out why so many Dutchmen chose to join the "Landstorm" Division, so to avoid embarrassment, the

story of this unit has been largely suppressed ever since. For the Dutch volunteers, there was no motivation problem. The Allies had joined with the Bolsheviks against not only their homeland but what they perceived to be European civilization as well. Like their fellow countrymen on the Eastern Front, the men of "Landstorm Nederland" fought with a dedicated resolve.

The Belgian and French SS Divisions were brought up to strength in the fall of 1944 from among the many refugees that had fled to Germany plus veterans of the war with Russia. In Holland, volunteers flocked to the *Waffen-SS* recruiting offices like never before and not because they had to. It didn't take a clairvoyant to see that Germany was virtually finished, but still the European volunteers rushed to join the battle.

The establishment historians have never been able to understand this phenomenon, perhaps because it involved an abstract concept alien to most of them: conscience. There was a great desire for many people, who had until this point sat out the war, to finally be "true to themselves"; to make the ultimate sacrifice out of loyalty to their beliefs, their homelands and their fellow countrymen who had already done so much. This was Europe's moment of crisis and many young men made the decision to leap into the crucible. It was a manifestation of spiritual honesty.

The *Waffen-SS* also managed to project a certain natural attractiveness. Littlejohn, in his book *The Patriotic Traitors* (p123), described the pull of the *Waffen-SS* as follows: "The Runic Flag evoked a heroic pagan spirit, a swaggering defiant attitude to life equally contemptuous of bourgeois timidity and of communist anarchy." The far-sighted Leon Degrelle, who had almost obtained political power in pre-war Belgium also saw a powerful attraction and purpose in the *Waffen-SS*. In his words: "True elites are formed at the front . . . the young leaders are born there . . . the emblem of the SS shows Europe where political and social truth is to be found . . . We are preparing the political cadres of the post-war world in the Great Seminary of the Front Line." A good many volunteers agreed with him.

The end of 1944 saw Leon Degrelle's 28th SS Division "Wallonien" moving into that part of Belgium that had been retaken in the Ardennes Offensive, where it received a hearty welcome and new recruits! But the curtain was rising on the last act on the Eastern Front, and in the weeks ahead most of the European volunteer forces would be in action there. In Kurland, Western Latvia three SS divisions—11th "Nordland," 23rd "Nederland" and 19th Latvian—were caught up in an unequal life-or-death struggle in January 1945. A few extracts from the history of the 49th Dutch SS Regiment "De Ruyter" gave the flavor of the action: (From the series of articles titled "Soldiers of Europe: The III. SS Panzer Korps" in Siegrunen Magazine)

After a surging, back-and-forth struggle, the south bastion of Ozoli Hill fell irretrievably to the Russians. The over-powered First Co./SS Rgt. "De Ruyter" fell back to the west. *Untersturmführer* Schluifelder, the commander, was badly wounded and shot himself rather than fall into enemy hands.

The Red Army infantry was storming forward. Guided entirely by radio reports, *Obersturmführer* Behler directed the heavy weapons fire of his Dutch gunners at the center of the enemy onslaught. But by mid-day, Behler's positions were entirely surrounded by the enemy. In bloody, close combat, *Obersturmführer* Behler and a few of his men managed to break out to the west.

In the same battle area, Danish *Obersturmführer* Johannes Hellmer's company from Second Battalion/"De Ruyter," was fighting for its life . . . Using his own initiative, *Kanonier* Jenschke, a private, led a small battle group to a successful breakout. Jenschke's rank insignia had been obscured by his camouflage jacket so the men that he had been ordering about were unaware that they outranked him!

During these two days of heavy fighting all of the companies in the main battle line were fully extended. There was nothing to fall back on . . . only 7 men could be spared to defend the whole town of Kaleti . . . This, the defensive struggle of SS Division "Nederland" was the most heroic battle that I have ever lived through. Everyone stayed in position to the finish. The attack came right up to the barrels of our artillery pieces. The firing pits were the main battle line. But although we were weakened and dispersed, we had acquit-

ted ourselves with honor. (This extract from the war diary of *Untersturmführer* Horstmann.)

By the end of the fighting, the SS Regiment "De Ruyter" with a nominal strength of 2000 men had been reduced to 80 combatants! The Regiment was rebuilt on the run and thrown into action again on the Pomeranian Front less than two weeks later. For the first time "De Ruyter" received a Third Battalion, this being composed of Dutch and German war reporters whose jobs had become rather superfluous given recent military reversals.

Remaining in Latvia was the 19th Latvian SS Division, which time and again had proved itself the mainstay of bitter defensive fighting and had received several mentions in the *Wehrmacht* war bulletins. The Latvian volunteers received more decorations than any other non-German group in the *Waffen-SS*, including the award of 13 Knight's Crosses; a good indication of their contributions on the battlefield. In Poland and Silesia, the Hungarian and Estonian SS Divisions were temporarily able to stop the enemy onslaught, even though the commander of the 26th SS Division, "Hungaria," *Oberführer* Zoltan von Pisky had been killed in action at Jarotschin.

As the Eastern Front was pushed slowly westwards, bits and pieces of the 27th Flemish SS Division "Langemarck" were rushed to the Oder River line from various training camps. Here they served alongside their co-national rivals, the Walloons, in a spirit of unbridled comradeship. First Battalion of the 66th SS Regiment/Division "Langemarck" picked up the nickname "leaping tiger" for the way its soldiers threw themselves into battle. But even more amazing was the fact that the battalion was composed mostly of teenagers from the Flemish Hitler Youth who had volunteered for service in the *Waffen-SS* after their country had been overrun by the Allies. If there was one drawback to service in this battalion it was that the regimental quartermaster stubbornly saw that the young troopers received a special ration of chokolade and bon-bons instead of the

schnapps and cigarettes passed out to the older soldiers!

With a good sense of historical irony, the Eastern Front slowly bent and folded itself around the German capital city of Berlin, throwing a good many of the foreign volunteers into the battle for the city. Regiments of the 15th Latvian SS Division, battered beyond belief, had naively decided to throw in their lot with the western allies against the communists (which proved to be an unfortunate decision for many of the officers who were forcibly repatriated to the death camps), and made a complete circuit of Berlin travelling in no-man's land all the time, until they saw a chance to make it to the American lines. The Division's reconnaissance battalion went out a little too far on a scout mission and wound up being impressed into the defense of the city.

To the north of Berlin, 500 survivors of the 33rd French SS Division "Charlemagne" which had been decimated in the defense of Pomerania, actually volunteered to go to the defense of the German capital, even though the Divisional commander had absolved them from any more service obligations. In the week of the epic battle that followed, these Frenchmen constituted the core of defense in the city center, displaying courage and fortitude on a scale seldom seen. When the fighting was over, only a few dozen would still be alive and four of their number would be decorated with Knight's Cross. One could call their mission a "beau geste," but the French soldiers saw it as a moral obligation—another abstract concept the establishment scholars choke on. The following is a description of these soldiers from the article "Defeat in the Ruins: France's Last Battle for Europe," by Gustav Juergens (Siegrunen, June 1980):

By this time, the warriors of the "Charlemagne" Division didn't even look like human beings any more. Their eyes were burning and their faces skull-like and covered in dirt and mortar dust. Supplies only came in negligible amounts, the most telling being the lack of water. The young SS men moved like robots through the hell of Berlin. The future was the farthest thing from anyone's mind. The only motivating idea that burned in their consciousness and kept them from collapsing was their flaming desire to come to grips with the Bolsheviks! They had to throw hand grenades, destroy

tanks, and hold out against the Reds. That was their only reason for living and for dying.

The SS Divisions "Wallonien," "Nederland" and "Nordland" after spearheading the last successful offensive on the Vistula sector to relieve the trapped garrisons at Arnswalde, had been driven inexorably westward. "Nederland" was split into two segments, one being trapped and destroyed in the Halbe Pocket to the south of Berlin and the other retreating to the north of Berlin. Much of the "Nordland" Division, including the staff elements, wound up in Berlin itself.

At Prenzlau, due north of Berlin, the Flemish "Langemarck" Division led by the "leaping tigers" of its Hitler Youth battalion, made the last relief attack against the communist encirclement on 25 April 1945. In violent, savage fighting "Langemarck" was burnt to a cinder along with the "Wallonien" Division and parts of "Charlemagne" and "Nordland"; the survivors were forced to fall back towards the Elbe River. In Silesia, the 20th Estonian SS Division was surrounded and forced to surrender to the Soviets; beginning what for most, would be a long, final journey to the Gulags. On the Austrian frontier, the Ukrainian, Moslem and Cossack SS formations fought with skill and valor before retreating to the west. Most of the Moslems and Cossacks would later be forcibly repatriated to their deaths at the hands of the Yugoslav and Soviet communists; the Ukrainians escaped this real "holocaust" by posing as pre-war Polish citizens.

Going with the Cossacks of 15th SS Army Corps to the Gulags, was their beloved commander, Gen. Lt. Helmuth von Pannwitz, the first foreign national ever to be freely elected Ataman of the Cossack tribes. He chose to share the fate of his men although he could have gone into comfortable Allied internment. In 1947, von Pannwitz, along with the Cossack leaders of the 15th SS Corps, was hanged in Moscow as a "war criminal"; the Cossack soldiers and about one-half million others of their nationality were physically exterminated with the assistance of the United States and Great Britain.

In Italy, after putting up a brave fight, the 29th Italian SS Division surrendered either to the Americans or to the Red partisans and almost to a man, the Italian SS men were put to death. Between 20 000—30 000 of these volunteers were therefore killed outright in captivity. In Yugoslavia another great nightmare unfolded. 10 000 Moslem volunteers from the 13th SS Division "Handschar" were exterminated in a mass execution and their bodies stuffed in an abandoned mine shaft. Many of the soldiers of the 7th SS Mountain Division "Prinz Eugen," recruited from Yugoslav Germans, met a similar fate. In Kurland, Latvia, where a small German Army Group had courageously held out against vastly superior enemy forces until the end of the war, 14 000 members of the 19th Latvian SS Division marched into captivity and oblivion—they were never heard from again.

In Berlin, members of the Spanish SS Legion attempted to breakout of the city wearing pilfered Red Army uniforms; none made it. Those caught by the communists were shot as spies and those intercepted by the Germans were shot as turncoats. When General Krebs went to surrender the Berlin garrison early on the morning of 1 May 1945, he took with him the Latvian *Waffen-Obersturmführer* (1st Lt.) Nielands as an interpreter. After performing his duty, Nielands returned to the command of his 80 man company from the 15th SS Recce Battalion. For the Latvians there would be no surrender—they asked for no quarter from the Soviets and they gave none themselves. In the ruins of the Air Ministry building the Latvian SS troops made their last stand. In hand-to-hand combat they fought to the death.

A few of the volunteers trapped in Berlin actually escaped. The Danish *Obersturmführer* Birkedahl-Hansen, suffering from jaundice, led some men from Regiment "Danmark" successfully out of the city through Spandau to the northwest. They made their way to the seaport of Warnemünde and took a row boat back to Denmark, thus escaping a long trek to Siberia.

The end of the war saw most of the European volunteers frantically trying to make it to the western Allied lines. Surrender, though, only marked the beginning of their problems. The "democratic" governments of the "liberated"

countries were determined to enact a painful vengeance. In each country some of the more prominent volunteers were run through quick "judicial" proceedings and executed, with the others being stripped of their civil rights and sentenced to prison terms of varying lengths. Those that wound up in Soviet hands were either: 1) extradited to their home countries for criminal proceedings or 2) simply shipped to forced labor camps with the Germans. Those that survived up to a decade or so of this treatment were eventually sent home.

The final tally sheet for the European Volunteer Movement ran roughly as follows: (*Waffen-SS* only)

Western Europe: 162 000 volunteers, ranging from about 55 000 in Holland to 80 from Liechtenstein. Out of this total about 50 000 were killed or missing. Included in this figure would be 16 000 Dutchmen and 11 500 Belgians.

Baltic States and Soviet Nationalities: About 250 000 soldiers. Casualties and post-war losses through forced repatriation and execution were enormous.

Balkan and Slavics: About 100 000. Considerable losses.

Ethnic Germans not from Germany: About 300 000.

Germans from the Reich: 400 000. For the Germans and ethnic Germans, losses in killed and missing were about one-third.

In some countries like Holland, the "volunteer" problem was so great, that censorship was imposed, that in most cases remains in place to this day. The Dutch were particularly brutal in treating their military "collaborators"; incarcerating many for long terms in concentration camps that followed the German models faithfully. Many volunteers in the Netherlands subsequently rose to prominence in the political and business fields, but because of their "background" remained vulnerable to a form of blackmail that has seen some of them (including parliamentary leaders) sent into distant oblivion.

Treatment of returning volunteers was equally harsh in other countries. Belgium executed many both legally and illegally while keeping a majority of their "military collaborators" locked up in concentration camps run in the German

style. In France, some of the more prominent officers were executed, while the rank-and-file of the "Charlemagne" Division was given the option of doing time in Indo-China with the Foreign Legion. Joining them were numerous Hungarian and German SS men who had wound up in French captivity.

Norway locked up its volunteers in stone fortresses and kept them on near starvation rations for between 4 and 8 years. The Norwegian volunteers had sealed their fate when they had offended a "hanging judge" who had offered them modified clemency for admissions of guilt. The judge was spat upon and pelted with rubbish by the incarcerated soldiers so he threw the book at them. Denmark, which produced a multitude of volunteers (nearly 15 000 including the cream of the Danish officer corps), was relatively lenient to most of their soldiers—only the more prominent ones had to suffer for long. One ex-commander of the "Freikorps Danmark" was executed (a decision officially condemned by the Danish Parliament 30 years later), and the Danish Major-General Kryssing, who had commanded a multi-national *ad hoc* division on the Eastern Front, was kept in prison 5 years and deprived of his civil rights.

When the volunteers were mentioned at all after the war, it was always in a very derogatory manner; they were usually referred to as criminals and mercenaries. The Dutch went so far as to hire a psychiatrist to buttress this theory. He interviewed 400 volunteers and later propounded the thesis that these men had not served out of any moral commitment but had "sold their souls" for material inducements and adventure. This has been pretty much the establishment line ever since although it is never mentioned that the volunteers interviewed (constituting one-half of one percent of the total number of Danish military collaborators), were quite willing to say anything to secure release from their concentration camp.

If one looks at the rigorous screening process that the Germans applied to their foreign volunteers the myth of their being "criminals" and "mercenaries" is pretty well exploded. The basic criteria for acceptance in the *Waffen-SS* revolved around the applicant's physical fitness, mental attitude and past record. Anyone with a criminal record

was simply not accepted, although some did slip through. Utilizing these standards, the *Waffen-SS* accepted only 3000 recruits out of about 12 000 who flooded the recruiting offices of the original Dutch Legion. And out of this 3000 another 400 would be culled out during training for either harboring a criminal past or an incompatible political attitude. Similarly we can look at the Ukranian volunteers and see that out of 81 999 initial applicants only 29 124 were finally accepted after screening!

If there is any judgement that can be made from this it is that the men who got into the *Waffen-SS* usually represented the best human material that their respective countries had to offer. There is no way to categorize them individually since they came from all different classes and backgrounds sharing only one common denominator: a love of their country and continent.

It is fair to say that the European volunteers left a mark on the battlefields of the Eastern Front far out of proportion to their actual numbers, and this paper would not be complete if it did not include a sampling of their achievements.

In the Linden Hills east of the Oder River, *Obersturmführer* Capelle's company of Walloon volunteers was in its death struggle. Enemy tanks were swarming all over—many had been knocked out but all of the *panzerfaust* were now exhausted. At this point, Capelle radioed to "Wallonien" Division headquarters that he was going to try and breakout and link-up with the Division. But escape for the company was no longer possible. Walloon volunteers were crushed to death by tanks running over their foxholes. The badly wounded fired their weapons until their last breath.

Finally all that was left was the company command post. In a heroic stand, the Belgian SS men fought it out until the end. The severely wounded were humanely put out of their misery. The survivors fought on with rifle butts and service revolvers. Incredibly, the command post resisted for the whole day. As it was finally overwhelmed in the early evening, *Obersturmführer* Capelle went down firing his pistol. Two wounded Walloons reached the German lines during the night to tell of this last battle.

On the next day, 27 February 1945, a supplement to the

daily Wehrmacht war bulletin was read over the German radio: "In Pomerania a battle-group from the SS Volunteers Grenadier Division 'Wallonien' under the leadership of SS-Obersturmführer Capelle was deployed for flank for flank protection. Displaying exemplary steadfastness and fanatical battle spirit, it was destroyed (in action)." Capelle was recommended for the posthumous award of the Knight's Cross but documentation for the decoration was lost in the chaos of the war's end.

* * *

On the morning of 26 January 1944 a Soviet tank force broke into the town of Gubanizy. The Dutch volunteer Caspar Sporck drove his self-propelled gun right into their midst and began shooting them up right and left, eventually claiming 11 kills. Later, during the last hours of the German retreat to the Narva bridgehead on 31 January 1944, Sporck stayed back alone with his armored vehicle and patrolled far to the east of the main battle lines, seeking out enemy tanks and vehicles and providing protection for stragglers. At dusk, with the enemy close behind, Sporck's assault gun was the last vehicle to cross into the German lines. For his initiative and valor, Casper Sporck was later awarded the Knight's Cross.

* * *

On 12 June 1944 at the "Sunshine" outpost to the south-east of the Narva bridgehead, the Danish NCO Egon Christophersen literally saved the main front, when with a small assault troop he counterattacked German trenches that had been seized by the Russians and regained them in hand-to-hand combat. Christophersen and his men then defended the positions against all attackers, enabling the broken German lines to reconsolidate and hold. Christophersen was awarded the Knight's Cross.

* * *

At the Vepskula bridgehead on the west bank of the Narva River in February 1944, the bedraggled German forces were unable to eliminate a dangerous Soviet inroad. Fresh Estonian assault troops were brought in. For a time

they too were pinned down. Then the young Estonian Sergeant Haralt Nugiseks led a leap-frog attack that broke through the communist lines. In vicious close combat the enemy trenches were cleared all the way to the river's edge. Nugiseks was awarded the Knight's Cross.

* * *

In August 1943 on the Wolchov Front, the Latvian Sergeant Zanis Butkus led a storm troop into the enemy lines and proceeded to capture a string of communist bunkers without loss. He returned to the German lines with many prisoners and much booty. Butkus was given an officer's commission on the spot. Later, after taking part in 59 close combat engagements, Butkus was awarded the Knight's Cross.

* * *

In July 1944, on the north side of "Orphanage Hill" on the Narva Front, the Flemish NCO Remi Schyrnen single-handedly knocked out more than a dozen enemy tanks while wounded and cutoff from his unit. In a 48 hour period he turned back—all by himself—several Soviet tank attacks that would have encircled the Flemish and Estonian volunteer battalions fighting nearby. He even scored a lucky "double kill" when one shot from his anti-tank gun penetrated through two tanks advancing side-by-side. Incredibly, in January 1944, Schyrnen had pulled off a similar feat to save the "Langemarck" Brigade near Zhitomir. Schyrnen was awarded the Knight's Cross.

* * *

Strong Soviet tank forces were attacking along the road south of Dorpat in eastern Estonia in August 1944 with the intention of severing the entire Estonian Front. The only things blocking their way were three anti-tank guns from the "Wallonien" Division under the direct command of the Walloon Lieutenant Leon Gillis. Gillis positioned his guns directly in the road and flung back attack after attack. In furious fighting that raged all day, the anti-tank guns were destroyed and most of the Walloons wounded. The whole front hinged on Gillis' next move. He chose to attack. The

Walloon volunteers knocked out three more tanks with hand grenades and drove back the rest. The enemy was unable to advance. Leon Gillis was awarded the Knight's Cross.

* * *

In February 1945, the communists were closing in on the military training camp at Neuhammer in Silesia. The Hungarian Captain, Georg Hermandy in command of the emergency battalion of the 26th SS Division "Hungaria" led his unit in a valiant counterattack to prevent a breakthrough. Even after being badly wounded, Hermandy insisted upon staying in the front lines and directed a successful defensive battle that saved the Neuhammer sector. After the fighting, the Wehrmacht Colonel in charge of the area visited the Hungarian SS positions, took off his own Knight's Cross and draped it around the neck of Hermandy. *Waffen-Hauptsturmführer* George Hermandy was subsequently killed on 23 March 1945 leading his men in yet another counterattack.

* * *

The last bridgehead on the east bank of the Oder River in March 1945 was held by the I. Battalion/SS Regiment Division "Wallonien," led by the Walloon Major Henri Derriks. Derriks, or "Der Boss" as he was known to his men, deployed his two tanks and his companies of infantrymen with cool decisiveness, enabling the last German soldiers and refugees to make their way to safety. Finally, with the communists closing in from three sides, Derriks calmly pulled back his forces step-by-step and got them safely across the river, destroying the last bridge behind them. It was nothing new for "Der Boss," he had earlier commanded the last group of "Wallonien" soldiers to fight their way out of the Cherkassy encirclement in south Ukraine. Later, Derriks led the last assault of the "Wallonien" Division on the Eastern Front. Among his many decorations for bravery, *Sturmbannführer* Henri Derriks received the German Cross in Gold.

* * *

And there were many, many more European heroes, most of whom would not have their deeds recorded at all but would instead find a final resting place in an unmarked grave somewhere in the "East." We cannot begin to do justice to them in this paper, but we can hopefully, lift part of the veil that has hidden their exploits for so long a time.

The Reckoning

We are now at the point where it can be asked, what does this discussion of the European Volunteer Movement prove? I think that it has at least validated the following statement by Beadle and Hartmann in their book, *The Waffen-SS: Its Divisional Insignia*: (p4)

By 1945, the *Waffen-SS* had proved by its combat success that European people could exist together, but as long as they recognized and accepted the national differences between one another. It had been in the *Waffen-SS* that, for the first time, Dutch had been commanded by Germans and Germans by Belgians. It was this idealism, dearly bought on the roads of Russia and later in its slave labor camps, that created an outstanding spirit of comradeship and combatant ability among all members, regardless of nationality or rank.

Beadle and Hartmann also made one other trenchant statement that I hope is born out in this essay: (p4)

The greatest triumph of the *Waffen-SS* though, was not on the field of battle. It was in its policy of recruiting non-German volunteers, not as hired mercenaries, but as co-fighters for a European ideal.

After a generation of slander, vilification and falsehood concerning the European volunteers, the first rays of light are beginning to shine through. Slowly, but surely, their story is being told. As for the soldiers themselves, many are of the belief that they were ahead of their time, both militarily and philosophically, and that their legacy is yet to be fulfilled.

For myself, perhaps the most incisive observation was made by the former *Waffen-SS* Colonel Jochen Peiper in a letter to his comrades while he was being held in American

confinement under sentence of death: "Don't forget that it was in the ranks of the SS that the first European died. . ."

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Buchenwald and After

LEONHARD FRIEDRICH

In 1942 I was served with a warrant for my arrest by the Gestapo. The warrant alleged that I was "corrupting the unity of the German people during wartime."

I appealed against this warrant of arrest but heard absolutely nothing more about it. On 5 October I arrived in Buchenwald after having spent two nights in a prison in Halle. In Halle there was very great overcrowding and incredibly bad food. There too, as in all prisons in which I had been, there were plenty of vermin.

At Buchenwald

Our reception in Buchenwald was not exactly welcoming. First, our personal data and possessions were taken and the experience with the SS man was not exactly pleasant. Then to the so-called bath house of the camp where we had to completely undress, leave our clothes in a heap, and take a bath. From there we were delivered into the hands of the barbers who shaved the hair completely off the head and all parts of our bodies. After a medical examination, we were passed to another department where vests and pants, trousers, jackets and caps were thrown at us. Stockings and socks did not exist, but we were given wooden clogs which soon made our feet raw with blisters. We stood up in the zebra striped uniform "pyjamas" and could hardly recognize ourselves or our mates. We were then given numbers and colors for identification. There were several different kinds—red for political prisoners, green for habitual criminals, black for those regarded as asocial, pink for homosexuals, violet for Jehovah's Witnesses and, of course, the yellow "Star of David" for the Jews.

We were then taken to a barracks in which all contact with other inmates of the camp was prevented. We were not only

political prisoners but all kinds of thieves and criminals. There were 42 different nationalities in Buchenwald. At the time of my committal, the concentration camp was not very big, about 8 000 to 10 000 prisoners, whereas later the population increased to 47 000. During the first few days we were allocated all kinds of unskilled work and eventually I came to a work team which was doing some ground levelling in Weimar where some factories were being built. Apart from the dreadful pain in my feet as a result of the wooden clogs I had to wear, I also had great trouble with my hands which were not used to working with a pick and shovel. I was then transferred to the penal group—something I still don't understand. These people were accommodated in special barracks separate from the rest of the camp. The treatment in these barracks was for the most part meted out by prisoners which defies any description. It was not only the SS who made most trouble for me, but rather some of the old lags who were in command. When one had the chance to discover something about their past, one could really understand that they were the sort of people from whom society should be protected. Later still I came to work in the stone quarry company which was building one of the crematoria of the concentration camp.

Every now and then I found people who were well intentioned towards me, but the condition of my health deteriorated steadily. I had no particular complaint, it was mainly weakness probably due to lack of food. I had no news from home, and was not allowed to write. It was, therefore, a great joy when, at the end of November, an inquiry came from Mary addressed to the commander of the camp. To begin with they were angry and shouted at me asking why I had not written home and when I explained I had not been allowed to, I was ordered to send off a letter that very night. To my great joy a new directive had been issued to the effect that prisoners were allowed to receive parcels of food and essential clothing from their homes. I wrote this to Mary and said that I could do with some boots and other things, and from that time onwards my health improved. While I was in Buchenwald Mary sent me a parcel every week, to the contents of which many kind friends contributed. I can say today

with a clear conscience that it is to them that I owe thanks that I am still alive. I could hardly have survived the suffering and brutal treatment had it not been for this material support and the thoughts and prayers of so many who remembered me.

Winter

In the meantime, I was transferred to a different work team—the so-called sewerage and drainage squad. In this team we had to carry out all the drainage operations—that is to say, digging and closing ditches carrying heavy drain pipes and everything that went with it. I generally worked with bandaged hands because I was not very fit to do this work, but somehow I managed it despite great exhaustion. While working out of doors we were particularly exposed to all sorts of harassment by the SS men. They came and went and took the least opportunity to report us and subject us to beatings. During the first winter we had very thin coats which did not afford much protection. As soon as the sky was a little brighter we were ordered to take the coats off and we had to work in the freezing cold. Our day began in the morning at 4:30 and then we were given half a litre of coffee or the so-called morning soup which consisted of boiled bran. An hour later we had to stand for a roll call then the various columns marched to work.

About the tortures and ill treatment meted out to people I will say very little because this is now well known. I can only say that I personally experienced quite a bit of it but in the end by divine providence I was spared the worst.

In Buchenwald the prisoners had to carry out any work, clearing forests, constructing complete huts and factories. Any work between these operations, such as road construction, drainage, electrical engineering, was carried out by prisoners who eventually worked in the completed factories.

In June 1943 I was put in a works store and eventually became in charge of it. Now I had a chance of achieving a certain personal independence—that is during the working hours of the day. There was a lot of unpleasantness now and then, but I did however manage to cope with it. In the con-

centration camp itself conditions deteriorated increasingly as so many prisoners came to Buchenwald, especially in the last winter, when the big camps in the East had to be cleared. In November, December and January they arrived in open coal trucks in which they had travelled from six to fourteen weeks. I cannot talk about the misery I have seen. Food was scanty, warm clothes were non-existent and travelling for weeks in an open railway truck without any sanitary arrangements—it is not surprising that many died. The camps were overcrowded so that in spite of all safety measures taken, the prisoners suffered from all sorts of illnesses and the death rate rose alarmingly. Added to this were the many atrocities to which we were subjected at the so-called roll calls. We had often to stand for hours till the result was correct or if anyone was missing till it had been established who it was or until he had been found. These roll calls cost many lives as no consideration was taken whether it was snowing or raining. There is much I could say about this, especially about what happened towards the end. Most of those who came from the camps in the East were again removed in March 1945, this time on foot since the railways were no longer running. Those who couldn't walk any more, or stepped aside, were shot en route. The corpses were left lying in the ditches. In this manner the population of the camp decreased to about 21 000 by the time the allied troops arrived.

Liberation

The camp of Buchenwald was to be gassed and blown up. The orders for this were given by SS Brigade Tirlwanger, but by good fortune the Americans arrived more quickly than was expected. It was with peculiar feelings that I watched the arrival of the "enemy" who had come to liberate us. We started breathing again, and once more realized that we were human beings. The food which in that year had been particularly wretched, became very good since all the stores left behind by the SS had been given to the camp. After a further five weeks during which I assisted American officers in the

Commission for releasing the prisoners. I arrived home in Pyrmont on Whit Sunday.

I must praise the Jehovah's Witnesses who, in spite of ridicule and persecution, held in the most wonderful way firmly to their beliefs. I am today of the opinion that we in Germany could only have come to such a state because the religious strength and the inner life of individuals were allowed to deteriorate. We will always find that the men and women who frankly confess their belief in their God without hesitation will be given the inner strength, even in these times, to hope for a better future.

As I left the camp it became perfectly clear to me that I had two great duties,, namely not to forget the 51 000 dead left in Buchenwald, and secondly to help show to the world that the German people are not what the Nazis and criminals made them appear to be.

'Holocaust' Pharmacology vs. *Scientific Pharmacology*

HORST KEHL

THE DEATH CAMP TREBLINKA: A DOCUMENTARY, edited by Alexander Donat, Holocaust Library, New York, 320pp, hardback, \$9.95, ISBN: 0-89604-009-7

This book is presented as a documentary, and indeed is catalogued as such in the Library of Congress Index. The editor has authored only ten pages of the text, the rest is a collection of testimonies from survivors, collated and chronicled by one Rachel Auerbach, who was never in the camp herself.

Careful analysis of the testimony of the six eye-witnesses reveals numerous contradictions and impossibilities. Perhaps an overactive imagination on the part of the ghost-writer is responsible. Or perhaps it is the eye-witnesses themselves who are prone to slight exaggerations; Gerald Reitlinger, the noted Exterminationist, cautions against taking too literally the testimony of eastern European Jews (*The Final Solution*, Sphere, London, p581). One of the more obvious exaggerations is the allegation by one eye-witness, Samuel Willenberg, that he saw a nude girl leap over a 3 meter (9 feet) high barbed wire fence in order to escape the gas chambers. Let us now look at some of the less obvious canards.

One of the key issues concerning Treblinka is of course the duration of its existence, and number of people who passed through its facilities. According to the Commandant of the camp, Dr. Irmfried Eberl, the camp was opened on 7 July 1942, and closed on 2 August 1943 after a revolt broke

out and the camp was burned to the ground.

However, according to the chronicler Rachel Auerbach, there were mass executions going on at Treblinka from 23 July 1942 through the middle of September 1943. This would seem to indicate that there were gassings going on at Treblinka six weeks after the camp and gas chambers had been burned to the ground!

Since the camp was only in operation for 400 days (give or take six weeks) there would have had to be a very busy daily throughput of exterminatees to attain the very high estimates of total victims. These total estimates range from as low as 700 000 to as high as 1 200 000 (pp9, 14, 25, 52). There are even contradictions within one witness's own testimony. On page 52 we are told that 20 000 corpses were processed daily by the gas chambers, but on the following page he says that only 6 000 were killed each day. Another witness does the same thing: on page 159 we are told that 10 000—12 000 were gassed each day, and then on page 164 it becomes 30 000.

Clearly there are some rather major incongruities with respect to the daily death toll, and the capacities of the extermination facilities. The reader can take almost any figure he pleases. But still one has to bear in mind that the camp was only in existence for just over a year.

The *modus operandi* of the gassing itself is likewise somewhat contradictory. On page 12 it is reported that a motor was used to gas victims with its exhaust fumes, and this is further amplified on page 49 when the motor becomes the engine of a captured Russian tank. Page 157 advises us that this method took nearly one hour to kill the victims. Various other methods are bandied around including "hot steam" (p130), "chlorine asphyxiation" (p24), but alas and alas, our old friend Zyklon B does not get a look in. It seems that the fiendish human devils of the Holocaust kingdom had not gotten their act sufficiently together to order the same method of extermination at each of the myriad mills of death.

The size and capacity of the gas chambers is described in some detail: Eye-witness Jankiel Wiernik states on page 158 that the gas chambers were 5 x 5 meters, which is 25 square

meters (250 square feet). Into this chamber 450—500 persons were crowded. Simple arithmetic tells the reader that each person therefore had only one half square foot each, or 6 inches by 6 inches. Is this practically possible? Try it and see.

Later, 10 additional chambers were added (p161) to the original 3 (p157). These new gas chambers were 7 x 7 meters each, or 49 square meters (500 square feet). While these new super gas chambers were much roomier than before, 1000 - 1200 people were crowded into these. The height of these new chambers is given as 1.9 meters, which is less than 6 feet. Presumably the victims were either all short people, or they were asked to stoop!

The total capacity of the entire 13 gas chambers can now be calculated. 10 chambers times an average of 1100 equals 11 000; the 3 smaller chambers held 500 each, which is 1500; making a grand total per complete gassing operation of 12 500 victims. One should compare this with the reported figures on pages 52, 53, 159 and 164.

What happened to the bodies? Again, we enter a quagmire of impossibilities. At first, all the corpses (12 500 a day?) were buried in large ditches in the camp (pp86, 90, 92 and 105). But as the entire camp was only 15 hectares (p70) which is about 37 acres, one would soon use up all the available ditches. A map on pages 318—319 shows that much of the land was taken up with the camp buildings and workshops, leaving only about 3 hectares (7 acres) for such mass burials.

The authors try to get around this problem by telling us that after April 1943 the bodies were burned, and not buried. One eye-witness speculates that this was because the Germans had just discovered the mass-graves of Poles murdered by Soviets at Katyn, and they didn't want the same thing to happen to them (p169). But here too we are presented with a number of contradictory statements.

On page 171 we are told about pyres in winter, but we are obliged to ask, which winter, since the burning began in April 1943 and ended in September the same year. Likewise, a bizarre story on pages 190—199 relates how new arrivals saw the funeral pyres and revolted. They were all

shot and next morning their bodies were covered with snow. Although the weather in eastern Europe does leave a lot to be desired, we were not aware that snow was a common feature in April - September.

The cremations allow the eye-witnesses' imaginations to really run riot. On page 38 we are told that human blood makes first class combustion material. This will come as a surprise to us physicians who have been believing all along that blood is 70% water! On the same page we are told that young bodies burn better than old ones, which also seem strange when we consider that younger bodies contain more water than their elders. Continuing on the same page, we are startled to learn that "Men don't burn without women." The "explanation" for this is that the fat of women is used as kindling and to maintain the fires. On page 32 we are informed that pans would be placed beneath the grilles to catch the fat as it ran off, for use in—wouldn't we know—soap making. Leaving aside the fact that we were told on page 13 that the victims were all skin and bone, we wonder what wondrous pathological discovery was made by the angels of death at Treblinka, which enable them to determine these qualities of female tissue which were previously—and since—totally unknown to modern science.

The burnings were carried out in two ways, it seems. bodies were stacked up on grates or grilles of old railroad tracks (p170) 100 - 150 meters along (300 - 450 feet). These grates could hold 3000 bodies at a time, and 10 000 - 12 000 bodies were burned each day. Other burnings took place in ditches, though how oxygen was supplied to the combustion in such a ditch is not explained (pp92, 105, 156). Page 170 informs us that the bodies were doused with gasoline, but surely this would only result in charring, not burning, due to the flash characteristics of gasoline combustion. (Could it be that all that female fat acted as some sort of catalyst perhaps?)

Although Treblinka is classified as a death camp, some rather lively things seem to have gone on there. If the sole function of the camp was to process living humans into ashes / fat / soap / etc. it seems rather odd that a zoo was

maintained (pp47, 318), Jewish services were conducted (p63), children lived there (p64), black market activities went on (p124), gold dollars and fine liquor were traded (p50), there were cigarette rations (p176), there was a radio listening post and underground camp newspaper. One eyewitness reports that some victims arrived in express trains, complete with dining cars (p64)!

Later on, we are given an example of the brutality of the guards, when an incident is described where a guard tore a child in half and the child's naked feet still stood standing: frozen to the ground (p163).

It is this kind of lurid imagination which gives the lie to the entire thesis. If it is impossible to tear a child in half; if it is impossible to burn bodies in ditches; if it is impossible to cram people into half a square foot each; if it is impossible to use women as kindling and scoop up buckets of human fat; if it is impossible to leap over a 9 feet high fence; just what other parts of this saga are true?

The authors display their extremism and inattention to consistency when they place Treblinka as a "death camp" just as "Dachau, Buchenwald, Belsen" and others (p54). If the editors at "Holocaust Library" had done their homework properly they would know that the official Exterminationist line is that there were no gassings in the German camps at all; "only in the Polish camps." Martin Broszat (head of the Holocaust Institute in Munich) says so in *Die Zeit* of 26 August 1960. Simon Wiesenthal says so in *Books & Bookmen* of April 1975. Gitta Sereny says so in the *New Statesman* of 2 November 1979. Maybe the "Holocaust Librarians" know something that they don't!

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The Journal of Historical Review

— THIS ISSUE —

Papers Presented at the
1980 Revisionist Convention
at Pomona College
Claremont, California

SS Confessions about Auschwitz

Civil War Concentration Camps

The Malmédy Massacre

also

Allied War Crimes Trials

The Reichstag Fire

Zionism & U.S. Jews

ALSO

Letters to the Editor

Revisionist Announcements

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CONTENTS

Letters to the Editor.....	100
Confessions of SS Men who were at Auschwitz.....	103
<i>Robert Faurisson</i>	
The Civil War Concentration Camps.....	137
<i>Mark Weber</i>	
Allied War Crimes Trials.....	155
<i>Andreas R. Wesserle</i>	
The Malmédy Massacre and Trial.....	165
<i>Ray Merriam</i>	
Fire in the Reichstag.....	177
<i>Peter Wainwright</i>	
Zionism & American Jews.....	181
<i>Alfred M. Lilienthal</i>	
About the Contributors.....	192

Letters to the Editor

20 January 1981

Dear Lewis:

I was quite fascinated by Dr. Howard Stein's article on Psychohistory in your Winter 1980 issue. There are two extremely valuable books devoted to this subject: *A Psychohistory of Zionism* by Jay Gonen (which Stein refers to) and *The Israeli Women* by Lesley Hazleton. Both books are reviewed in the excellent "Zionism is not Judaism" issue (December 1978) of *The Campaigner* (304 West 58th Street, New York, NY 10019; \$2). (This issue is also significant in that the Editorial of this issue says that the "Six Million" is a lie; page 2).

Hazleton points out that the Hebrew language is brim full of sexual-political fantasies. *Gever*, the Hebrew word for "man" also means rooster or cock. The word for "weapon" is *zayin*, which also means penis. The phrase for Israel's armed forces can therefore be translated as "roosters equipped with penises." The Hebrew verb "to take up arms" also means "to have sexual intercourse."

The Israeli intelligence service, the Mossad, and the Israeli military use as their code-instructions certain phrases from the Kabbala, the 15th/16th Century book of Jewish Magick. Soldiers are mobilized for war exercises with such phrases as "The Elders' Council," "Study of the Torah" and "Product of the Soil." Ashkenazim (Khazar) Jews from Eastern Europe take up adopted Hebrew names in Israel, but almost always using words with virility connotations, such as "antagonist," "strength," "towering," "lightning," "bear" and "lion."

Hazleton notes an incestuous overtone in Zionist philosophizing. She quotes a kibbutz leader Meir Yaari, who openly referred to the sexual nature of the kibbutzniks' zeal. The land they tilled, he said, was their bride, and they themselves "the bridegroom who abandons himself in his bride's bosom. . .thus we abandon ourselves to the motherly womb of the sanctifying earth."

Hazleton also refers to the Old Testament writings of Isaiah and Ezekiel. "As a mystical idea, the return to Zion afforded the bond of a future but never-to-be-achieved-in-our-lifetime Redemption. It was imagined, as Isaiah indicates, in terms of the return of son to mother in sexual union."

Then, citing the prophet Ezekiel's characterization of "non-Jewish" sovereignty over Jerusalem as tantamount to acts of

"multiple harlotry" Hazelton writes:

The sons were to mount Zion in the role of rescuer and sexual claimant, the young groom returning to claim his bride; the son his mother. The result of the intercourse between son and mother would be the rebirth of the son himself, who would give new life to his mother by saving her from the iniquities of suffering under foreign rule, and restore her innocence and light as mother and life-giver.

It would indeed be interesting to gather evidence of a possible relationship between and among the following attitudes among Jews:

SEXUAL-PSYCHOLOGICAL

POLITICAL-HISTORICAL

Oedipus Complex

Zealous Zionism

Incest

"Aliya" ("Return to Zion")

Sado-Masochism

"Holocaust" atrocities; sex-shop
Nazism

Anal Complex

Scatalogical references throughout
"Holocaust" memoirs

Homosexuality

Ritual circumcision (hatred of an
inadequate penis); Israeli suppression of women's rights; rejection of menstruating wife; not counting woman's evidence in court or presence in synagogue quorum

Paranoia

Imagined "anti-Semitism"; wanting to be "Holocausted"

Megalomania

War Zionism; Zionist suppression of Free Speech on the "Holocaust"; Zionist manipulation of U.S. politicians and media

Without a doubt there is a rich seam of psychohistorical ore to be mined in this area. Dr. Stein has dug up a fine nugget. Who will have the courage to start strip-mining?

Revisionistically

Sandra Ross
London, England

Sir:

The central point of Dr. Howard F. Stein's article, "The Holocaust and the Myth of the Past as History," is, I believe, wholly valid. World Jewry does indeed have a psychic need to believe in the "holocaust" and for that reason, no amount of published empirical research or logical argument will ever shake that belief among the commonality of Jews although some sophisticated Jewish academics and intellectuals (Dr. Stein himself, for example) are at least uneasy with it. It is very similar to the desperate emotional and psychological need of Blacks not to deal with the theories of Jensen, Shockley, Shuey, *et al*, in a rational or objective way.

But we should not overlook the added element in the perpetuation of the holocaust myth which is stressed by Richard Harwood among others. There is a tremendous enhancement of political power for Jewry in the United States and Western Europe and of virtually unlimited financial gain for Israel in the myth. This factor operates both on the conscious and the unconscious level.

Beyond this, Dr. Stein's enthusiasm for psycho-history needs to be looked at with some degree of cool objectivity and scepticism. Good historians have always been aware of the psychological—often Freudian—determinants in history. Alexander the Great is only one of the most obvious examples of this: there is, and can be, almost no dispute about the oedipal factors there. But there is some danger of psycho-history degenerating into a mere fad—or at best a kind of monolithic theory of history which explains all the past. Oddly enough, that particular way of thinking has long seemed to me very characteristic of the intellectual Jew: Marx's economic determinism, Freud's libido, Einstein's Unified Field theory—even Judaic monotheism. Psycho-history has only recently been given a name and it is the latest arrival in the field. Jews might respond by arguing that racialists fall into the same trap and sometimes there is truth in such allegations. Personally, I believe that race is probably the most important single factor in history and I rejoice in the new insights of Sociobiology but, since racial instincts can be perverted and corrupted and become a source of guilt and impotence, it is clear that other factors also play a part.

Sincerely yours,

29 December 1980

Wayland D. Smith, Ph.D
Los Angeles, California

Confessions of SS Men who were at Auschwitz

ROBERT FAURISSON

Some SS men have confessed that there were some "gas chambers" at Auschwitz or at Auschwitz-Birkenau. The three most important confessions are those of Rudolf Höss, of Pery Broad and, finally, of Professor Doctor Johann Paul Kremer. For a long time the Exterminationists have especially counted on the first of these confessions: that of Rudolf Höss, which appeared under the title *Commandant of Auschwitz*. I think that I noticed, on the occasion of a recent historical debate in France, that the Exterminationists seem less sure of the value of this strange testimony. On the other hand, the testimony of Johann Paul Kremer has been very useful to them. Personally, I think that the argument furnished by Kremer is in fact, from their point of view, a more valuable weapon than the absurd confession of Rudolf Höss. I must say that first the British and then the Poles made Höss speak in such a way that it is easy to destroy his testimony by simply comparing *Commandant of Auschwitz* with his numerous previous statements, among which I particularly recommend that of 14 March 1946 (Documents NO-1210 and D-749).

I will limit myself therefore to studying what the Exterminationists themselves today seem to consider as the best of their weapons in respect to the existence and the use at Auschwitz of homicidal "gas chambers." If I add this adjective "homicidal," it is because there are, as you know, non-homicidal gas chambers which it is impossible to use to kill men as it is said that the Germans did. All of the armies of the world have some buildings, hastily equipped, for training their recruits in the wearing of gas masks. In France, these buildings bear the name "*chambre à gaz*" ("gas chamber"); in Germany, they are called "Gaskammer" or

"Gasraum" ("Gas Chamber" or "gas room"). There are also gas chambers for the disinfecting of clothes, for treating fruit, and the like.

I will therefore speak to you at some length of the testimony of Johann Paul Kremer. You will see how, at first sight, it is troubling, and then how, if you analyze it with a little care, it constitutes a terrible fiasco for the Exterminationists. I prize the Kremer case very much. It shows how fragile are the proofs that people offer to us, to what extent they allow themselves to be easily deceived by appearances, how much the official historians have misused the texts and how it is necessary to work if you wish, in the study of texts, to distinguish between the true and the false, between the real meaning and the misinterpretation. This is what is called text and document criticism. It happens that it is my professional specialty. I am therefore going to inflict upon you, to my great regret, a course in "text and document criticism." I ask you to pardon me for the strictness of the demonstration that I am going to try to carry out in front of you.

Before entering into the heart of the subject, I would like to share with you two remarks. The first comes to us from Dr. Butz. I remember that, in a letter of 18 November 1979 addressed to a British weekly (*New Statesman*) about a long article by Gitta Sereny (2 November 1979) he made the observation that it is quite strange to claim to base a historical thesis like that of the formidable massacres of millions of human beings on . . . confessions. That claim is still harder to defend when you know that those confessions came from persons who had been conquered and that the ones who obtained those confessions were the conquerors.

My second remark is to recall that, in the cases from Ravensbrück where people now know that there never was any "gassing," the British and French courts obtained confessions which were particularly detailed on the alleged "gassings." People speak to us about the three principal confessions of Auschwitz, but they no longer speak to us at all about the three principal confessions of Ravensbrück: that of the camp commandant, Suhren, that of his adjutant Schwarzhuber and that of the camp physician, Dr. Treite. Do you know what was the size of that "gas chamber" that never existed? Answer: nine meters by four and one half

tin Grays and the Filip Müllers still have a good future before them. Two of the three persons who confessed at Ravensbrück were hanged, and Dr. Treite committed suicide. What is horrible is that without this lie about the "gas chambers" they would perhaps have saved their lives. In regard to Suhren, Germaine Tillion wrote, on page 16, that he began by displaying a "stubborn bad faith" in the course of his two trials (one at Hamburg, by the British and one at Rastatt, by the French); she adds this terrible sentence: "But, without that gas chamber created by him, on his own initiative, two months before the collapse, he could perhaps have saved his life." In note 2 on page 17, she wrote in regard to Schwarhuber, who confessed immediately, these still more terrible lines, each word of which I ask you to ponder:

According to the English investigators, from the first moment he had coolly faced his position, he judged himself lost and either to have peace (and the small privileges to which the prisoners who do not deceive the examining magistrates have a right, or else due to lassitude, indifference or to quite another reason) he took his course and held to it, without regard for himself or for his accomplices. He was not a brute (like Binder or Pflaum); he had an intelligent expression, the appearance and behavior of a psychologically normal man.

Let us leave Ravensbrück and the confession of Schwarhuber for Auschwitz and the confession of Kremer, the other SS man who had "an intelligent expression" as well as "the appearance and the behavior of a psychologically normal man." To begin with, let us look at some extracts from his private diary written during his short stay at Auschwitz, and then at the explanations that he gave to those extracts, after the war, to his Polish jailers, explanations that he held to later on in 1960 at his trial which took place at Münster (Westphalia) and at the trial of the Auschwitz guards, in 1964, at Frankfurt-on-Main. The name of Professor Doctor Kremer should not be confused with that of Josef Kramer. The latter had high positions successively at the camp of Struthof-Natzweiler (Alsace), then at Auschwitz-Birkenau, and finally at Bergen-Belsen. In his case also there were various confessions. All are interesting to

study. On the alleged homicidal "gas chamber" at Struthof, I would like to point out that the French did not wring out of him, as I until recently still believed, only a single confession but, as I have recently discovered, two totally absurd and wonderfully contradictory confessions. Of the one people sometimes speak, while the other was carefully kept hidden. I will some day speak about it, as well as about the two reports of the French Military Courts on that "gas chamber" at Struthof: the one, really childish, which concludes on the existence of "gassings"; and another one, which has disappeared from the archives of the military courts, which reaches the opposite conclusion: this report, dated 1 December 1945, was done by the eminent toxicologist, Professor Rene Fabre.

1. EXTRACTS FROM THE DIARY OF DR. JOHANN PAUL KREMER (DOCTOR AT AUSCHWITZ DURING THE SUMMER OF 1942), SELECTED AND PRESENTED BY THE OFFICIAL HISTORIANS (LEON POLIAKOV, GEORGES WELLERS, SERGE KLARSFELD, . . .)

2 September 1942: This morning, at three o'clock, I was present for the first time at a *Sonderaktion*. Compared to that, Dante's *Inferno* appears to be a comedy. It is not without reason that Auschwitz is called extermination camp. (the version of Georges Wellers, in *Le Monde*, 29 December 1978, p8; the author explains beforehand that a *Sonderaktion* is a "selection for the gas chambers.")

At three o'clock in the morning, I was present for the first time at a "special action" (thus did they refer to the selection and murder in the gas chambers). In comparison with the *Inferno* of Dante that seemed to me almost a comedy. It is not without reason that they call Auschwitz an extermination camp.

(the version of Serge Klarsfeld, in *Le Mémorial de la Déportation des Juifs de France* [Memorial to the Deportation of the Jews from France,] 1978, p245; the author has obviously reproduced page 48 of a book (not dated) published in Poland by the International Auschwitz Committee under the title *KL Auschwitz; Arbeit Macht Frei* (Concentration Camp Auschwitz/Work Makes You Free), 96 pages.)

This morning at three o'clock, I was present for the first time at a "special action." In comparison, Dante's *Inferno* appeared to me a comedy. It is not for nothing that Auschwitz is called an extermination camp.

(Léon Poliakov's version, in *Auschwitz*, Collection Archives Gallimard/Julliard, 1973, p40).

For this first date of 2 September, I have cited three versions. For the following dates, I will content myself with citing a single version: the official version of the State Museum of Oświęcim (Auschwitz), such as it appeared in *Auschwitz vu par les SS* (*Auschwitz Seen by the SS*), French translation, 1974. I will confine myself intentionally only to what the official historians have the habit of citing in their works and only to what, in the eyes of the authorities of the State Museum of Auschwitz, would tend to prove that Dr. Kremer had participated in the "gassings" of human beings.

5 September 1942: This noon was present at a special action in the women's camp ("Moslems")—the most horrible of all horrors. *Hscf*. Thilo, military surgeon, is right when he said today to me we were located here in "*anus mundi*" [*anus of the world*]. In the evening at about 8p.m. another special action with a draft from Holland. Men compete to take part in such actions as they get additional rations then—1/5 litre vodka, 5 cigarettes, 100 grammes of sausage and bread. To-day and tomorrow (Sunday) on duty.

On the next day, Dr. Kremer said that he had had an excellent lunch. On numerous occasions, his diary contains in that way some remarks about food. Historians often cite these remarks to show the cynicism of the doctor; they say that the atrocities of the "gas chambers" do not hurt his appetite. Dr. Kremer mentions a special action of Sunday, 6 September at 8 o'clock in the evening, then on the evening of 9 September, then on the morning of 10 September, then in the night of the 23rd and on that of the 30th. He writes then:

7 October 1942: Present at the 9th special action (new arrivals and women "Moslems") [. . .]

12 October 1942: [. . .] was present at night at another special action with a draft from Holland (1600 persons).

Horrible scene in front of the last bunker! This was the 10th special action.

18 October 1942: In wet and cold weather was on this Sunday morning present at the 11th special action (from Holland). Terrible scenes when 3 women begged to have their bare lives spared.

8 November 1942: This night took part in 2 special actions in rainy and murky weather (12th and 13th) [. . .] Another special action in the afternoon, the 14th so far, in which I had participated [. . .]

Dr. Kremer is wrong in his counting. He has forgotten that on 5 September there had been not one but two special actions, which made a total of 15 special actions for his stay at Auschwitz. This stay listed for 81 days, of which only 76 were on duty (because of a five day leave).

The notes in the Polish edition say that the dates of these special actions coincide with the dates of the arrival of the convoys of deportees.

2. EXTRACTS FROM THE SPONTANEOUS CONFES- SIONS OF JOHANN PAUL KREMER IN THE POLISH COURT, IN 1947, SELECTED AND PRESENTED BY THE POLISH COURT

Here is what one can read in *KL Auschwitz seen by the SS*, p214, note 50:

In the official record of the interrogatory of 18 August 1947, Cracow, Kremer stated as follows: "On 2 September 1942, at 3 a.m. I was already assigned to take part in the action of gassing people. These mass murders took place in small cottages situated outside the Birkenau camp in a wood. These cottages were called 'bunkers' (Bunker) in the SS men's slang. All SS surgeons, on duty in the camp, took turns to participate in the gassings, which were called 'Sonderaktion' (special action—Editor's note). My part as surgeon at the gassing consisted in remaining in readiness near the bunker. I was brought there in a car. I sat in front with the driver and an SS hospital orderly (SDG) sat in the back of the car with an oxygen apparatus to revive SS men, employed in

the gassing, in case any of them should succumb to the poisonous fumes. When the transport with people, who were destined for gassing, arrived at the railway ramp the SS officers selected from among the arrivals persons fit to work and the rest—old people, all children, women with children in arms and other persons not deemed fit to work—were loaded upon lorries and driven to the gas-chambers. I used to follow behind the transport till we reached the bunker [Faurisson note: the word is in the singular]. Here people were first driven to barracks where the victims undressed and then went naked to the gas-chambers. Very often no incidents occurred, as the SS men kept people quiet, maintaining that they were to bathe and be deloused. After driving all of them into the gas-chamber the door was closed and an SS man in a gasmask threw the contents of a *Cyklon* tin through an opening in the side wall. Shouting and screaming of the victims could be heard through that opening and it was clear that they fought for their lives [*Lebenskampf*]. These shouts were heard for a very short time. I should say for some minutes but I am unable to give the exact span of time."

On page 215 of *KL Auschwitz seen by the SS*, note 51 gives another extract from the same interrogation transcript. Here is how Dr. Kremer is supposed to have explained his entry on 5 September 1942 about the "Moslem" women and the *anus mundi*:

Particularly unpleasant had been the action of gassing emaciated women from the women's camp. Such individuals were generally called "*Muselmänner*" ("Moslems"). I remember taking part in the gassing of such women in daylight. I am unable to state how numerous that group had been. When I came to the bunker [Faurisson note: "bunker" is in the singular] they sat clothed on the ground. As the clothes were in fact worn out camp clothes they were not let into the barracks but undressed in the open. I could deduce from the behavior of these women that they realized what was awaiting them. They begged the SS men to be allowed to live, they wept, but all of them were driven to the gas chamber and gassed. Being an anatomist I had seen many horrors, had to do with corpses, but what I then saw was not to be compared with anything seen ever before. It was under the influence of these impressions that I had noted in my diary, under the

date of 5 September 1942: "The most horrible of all horrors. *Hauptsturmführer* Thilo—was right saying today to me that we were located here in '*anus mundi*'. I had used this expression because I could not imagine anything more sickening and more horrible."

On the date of 12 October 1942, Dr. Kremer had mentioned a special action concerning 1600 persons who had come from the Netherlands: in the margin next to that mention he had written the name of Hössler, who at that time was one of the SS men responsible for the camp at Birkenau. Here is how Dr. Kremer is supposed to have explained that entry of 12 October (see page 224, note 77):

In connection with the gassing action, described by me in my diary under the date 12 October 1942. I have to explain that circa 1600 Dutchmen were then gassed. This is an approximate number which I had put down after hearing it mentioned by others. This action was conducted by SS officer Hössler. I remember how he had tried to drive the whole group into one bunker. He was successful except for one man whom it was not by any means possible to squeeze inside the bunker. This man was killed by Hössler with a pistol shot. I therefore wrote in my diary about horrible scenes in front of the last bunker and I mentioned Hössler's name in connection with this incident.

For his entry of 18 October 1942, Dr. Kremer is supposed to have furnished the following explanation (see 226, note 83):

During the special action, described by me in my diary under the date of 18 October 1942, three women from Holland refused to enter the gas-chamber and begged for their lives. They were young and healthy women, but their begging was of no avail. The SS men, taking part in the action, shot them on the spot.

3. IN 1960, AT HIS TRIAL IN MUNSTER, DR. KREMER PERSISTED IN THESE CLAIMS

The University of Amsterdam in 1977 published its 17th volume of *Justiz und NS-Verbrechen* (Justice and the Nazi Crimes). There we find the text of the decision rendered

against Dr. Kremer on 29 November 1960. On pages 19 and 20, the court sought to describe the operation of "gassing" as well as the part that the accused was supposed to have taken personally in that operation. The court speaks of a single "gas chamber." It is a question of a farm near the Birkenau camp made up of several separate parts. An SS medical orderly went up on the roof and dumped some Zyklon through some specially fitted shafts ("durch Einwurfschächte"). He wore a gas mask. The doors of the "gas chamber" were all air tight. From outside they heard the victims cry out. And the court continued:

When no more sign of life was shown, the defendant was taken back to his lodging by the Health Service car. The gas chambers were opened a short moment afterwards. (Faurisson note: I ask that you note well that the opening was made A SHORT MOMENT AFTER the death of the victims). The bodies were removed by some prisoners and were destroyed by cremation. During the events described above (Faurisson note: The court here alludes to his description of the arrival of the victims, their disrobing, etc.) the accused was seated in the Health Service car, which was stopped in the immediate vicinity of the gas chambers. Whether he had left his car and whether he had taken an active part in the murderous action could not be proved. The accused kept himself however in the car, in accordance with the mission that had been given to him, prepared for a case where something would happen to the SS man certified by the Health Service who was handling the Zyklon B poison; he would bring him immediate help with the oxygen inhalator. He [the accused] had himself admitted that in all good faith. But that accident in reality never happened.

4. IN 1964, AT THE FRANKFURT TRIAL, DR. KREMER PERSISTS STILL IN HIS CLAIMS

On June 1964, Dr. Kremer, then 80 years old, appeared at the bar of the court in Frankfurt as a witness for the prosecution against the former Auschwitz guards. In order to know exactly what he said on that day, we are reduced to pages 72-73 of Hermann Langbein's book *Der Auschwitz-Prozess/ Eine Dokumentation* (The Auschwitz Trial/ A Documentation), Vienna, Europäische Verlagsanstalt, 1965,

1027 pages). What is unfortunate is that Hermann Langbein is the Secretary of the International Concentration Camp Committee and that his works all show a biased and partisan spirit. The book by Bernd Naumann says almost nothing on the deposition of Dr. Kremer (Auschwitz, Frankfurt, Athenaum Verlag, 1965, 552 pages). Therefore, here is how, according to Hermann Langbein, the deposition of Dr. Kremer went on the question of the "gas chambers"; I am reproducing the text in its entirety:

Judge: Where did the gassings take place?

Kremer: Some old farms had been transformed into a bunker (Faurisson note: the German text indeed gives the singular: *Alte Bauernhäuser waren als Bunker ausgebaut*) and provided with a sliding door for secure closing. Upstairs was located a dormer window. The people were brought in undressed. They entered quietly; only some of them balked; they were taken aside and shot. The gas was released by an SS soldier. For that he went up on a ladder.

Judge: And there were some special rewards for those who participated in such an action?

Kremer: Yes, that was the custom; a little schnaps and some cigarettes. They all wanted them. They allotted the goods. I myself also received such goods—this was quite automatic.

Representative of Co-Plaintiff Ormond: You wrote in your diary that the SS soldiers strove with each other for service on the ramp [for the arrival of the convoys].

Kremer: That is humanly quite understandable. This was war was it not, and the cigarettes and schnaps were rare. When someone was eager for cigarettes. . . They collected the goods and then they took themselves to the canteen with their bottles.

The testimony of Dr. Kremer on the "gassings" at Auschwitz is limited to these few questions and answers. Here, in conclusion, is the commentary of Langbein:

The man who described the process of gassing with these

bland and indifferent words is the former university professor Dr. Johann Paul Kremer of Münster. He had already been condemned in Poland and in Germany for his participation in mass murders. At Frankfurt he left the witness stand smiling softly.

5. EXTRACTS FROM THE DIARY: MY EXPLANATIONS AND MY COMMENTARIES

I note first that these extracts contain neither the word "gassing" nor the expression "gas chamber."

The diary of Dr. Kremer was a private diary. The doctor expressed himself freely there. He frankly expressed his horror of the camp. He does not mince words. He compares what he sees to a vision from Dante. One can therefore think that, if he had seen those virtual human slaughterhouses which the "gas chambers" would have been, he would have mentioned that absolute horror. Wouldn't Dr. Kremer, as a scientist, at least have noted some precise physical details about these slaughterhouses which, in the history of science, would have been an amazing invention?

But let us begin at the beginning. Did Dr. Kremer in fact write what they say that he wrote? The answer to that question is no, absolutely not. His text has been gravely distorted. This is even the work of a forger. As an example I am going to reproduce the text in the version given by Georges Wellers but I am going to insert in it, in capital letters in *italic*, what he has omitted and I am going to insert in place of *Sonderaktion* and of *extermination*, which are misinterpretations, the two words which fit; I will also put them in capital letters. Therefore, here is the text translated from the original German (see document NO-3408 in the National Archives):

2 September 1942: This morning, at 3 o'clock, I was present *OUTSIDE* for the first time at a *SPECIAL ACTION*. Compared to that, Dante's *Inferno* appears *TO ME ALMOST LIKE* a comedy. It is not without reason that Auschwitz is called *THE* camp of *THE ANNIHILATION*!

Every text must be scrupulously respected, especially when the text is supposed to serve as the basis for a shock-

ing demonstration and for a terrible accusation. The concealing of the word OUTSIDE is very serious. Why, after having given us the indication of the time, has the indication of the place been concealed? The German text says: DRAUSSEN. Dr. Kremer was not in a closed place as a gas chamber would have been. He was "outside," "on the outside." Without doubt that detail is not very clear, and perhaps it meant "out of the camp itself," but one must not conceal that possibility.

For *Sonderaktion*, Wellers has kept the German word; in appearance, this is evidence of scrupulousness and care; in reality, it is a clever trick. As a matter of fact, this word, at least for a French reader, has a sound that is disturbing, Germanic, barbaric, and can only conceal horrible things. But there is even more: just before citing that entry by Dr. Kremer, Wellers, in his article in *Le Monde*, wrote: "[Kremer] had participated in the selection for the gas chambers (*Sonderaktion*)." In other words, Wellers imposes on his reader the following lie: in his diary, Dr. Kremer said in so many words: "this morning at 3 o' clock I was present at a selection for the gas chambers."

We see very well now that it was nothing of the kind. Dr. Kremer was contented to speak of a "special action." What is one to understand by that expression? To some people who, like me, doubt the existence of the homicidal "gas chambers" it is absurd to answer, as does Wellers, by positing their existence at once as an accepted fact. Suppose that someone does not believe in the existence of flying saucers. To such a person one could not retort that those saucers exist since, in such and such a report by the police, it is written: "A witness declares that he saw something special in the sky" — "Some witnesses noted in the sky some unusual phenomena." Therefore, for the time being, the only honest—if not very clear—translation of *Sonderaktion* could only be "special action." I will later come back to the probable meaning of this word about which, for the moment, we have no right to speculate.

Dr. Kremer did not write next: "Compared to that, Dante's *Inferno* seemed to be a comedy" but: "Compared to that, Dante's *Inferno* seemed TO ME ALMOST LIKE a comedy." Here, the concealing of three words by Wellers is perhaps not very important, but it contributes in its modest

way to doing violence to the meaning of the text, always with a view to producing the same effect. There is a shade of difference between "seemed like," in which one senses a softening, and "seemed to be," which is more affirmative. Dr. Kremer has not transformed an impression which was personal to him into an impression common to a whole human group. In some sense, he did not state: "Dante's Inferno appeared here to everyone around me like a comedy"; if he had stated that, one could suppose that he was present at an unquestionably Dantesque scene. In reality, he contented himself with a confidence of a personal kind and in effect he wrote: "Dante's Inferno here appeared TO ME, who had just arrived (that impression is personal to me, yet others can perhaps share it) ALMOST LIKE a comedy." In other words, the scene is certainly horrible for this doctor who has just arrived for the first time in his life in a concentration camp, but all the same not to the point of decreeing that Dante's Inferno is obviously a comedy to everybody in comparison with this scene.

But there is something very much more serious that Georges Wellers has made the Kremer text undergo. Kremer did not say that Auschwitz was "called an extermination camp," which, in the original German, would have been: "*genannt Vernichtungslager*."

In reality, we read in the original German:

"*genannt DAS Lager DER Vernichtung*" ("called THE camp of THE annihilation").

If Wellers had respected the presence of the two articles and if he had given to "*Vernichtung*" the meaning of "extermination" which is indispensable to his exterminationist thesis, he would have gotten the following phrase: "It is not without reason that Auschwitz is called the camp of the extermination." Thus constructed, the phrase sounds bizarre both in German and in French. That has to be for us the sign that a word of the text undoubtedly has been badly translated. That word, as will be seen later on, is "*Vernichtung*." The context will reveal to us that that word is not to be translated as "extermination" (a meaning that it can very well have in other contexts) but by "annihilation."

There is here no extermination, murder, assassination, killing, nor massacre; there are not the results of an act, an action, or a will; there is nothing here about a "camp where they exterminate," there is here no "extermination camp" (an expression invented by the victors, some years after 1942, to designate camps allegedly endowed with "gas chambers"). What there is here in reality is an annihilation; men and women are reduced to wasting away; they are annihilated, reduced to nothing by the epidemics and notably by that illness whose name "typhus" (in Greek *tūpos*) signifies precisely: torpor, stupor, a kind of lethargy, a rapid destruction of the faculties, sometimes up to the point of death. Auschwitz is not "an extermination camp" (an anachronistic expression, and we know that anachronism is one of the most reliable signs of the presence of a falsehood) but the camp, yes, indeed, the camp *par excellence* of general annihilation. Without doubt, just as the moment of taking his post at Auschwitz, this newcomer, Dr. Kremer, had heard his colleagues say: "You know, this camp, they call it the camp of annihilation. Look out for typhus! You yourself also take the risk of contracting it and dying from it."

And, at the end of his entry for 2 September 1942, Dr. Kremer puts an exclamation point. That point indicates the doctor's emotion. If one conceals it, as does Wellers, the phrase takes on another tone: one would perhaps believe that the doctor is cruel and cynical. One would perhaps believe that Dr. Kremer coldly thought: "The Auschwitz camp is called an "extermination camp." So it is. It is indeed. Let us take things as they are." In reality, he is overwhelmed.

Due to lack of time, I cannot devote myself to the criticism of the texts given by Léon Poliakov, by Serge Klarsfeld, by the authorities of the State Museum of Oświęcim, by the official translation of document NO-3408, etc. I would only like to point out an especially serious fact. It concerns the German courts. The court at Münster which, in 1960 tried Dr. Kremer, quite simply skipped over the word *Draussen* when it reproduced the entry of 2 September 1942. It piled up other serious dishonesties. Here is an example of them: to overpower Dr. Kremer, the tribunal appealed to the "Calendar of Events at Auschwitz" as it was drawn up by

the Communist authorities in Poland. It is already strange that a court in the western world thus shows confidence in a document drawn up by Stalinists. But there is more. The courts have established that, for most of the convoys that arrived in the camp, the Polish in their "Calendar" indicated with extraordinary precision the number of persons "gassed." Since we know that, according to the Exterminationist standard literature the people "gassed" were not the object of any accounting, of any counting, an honest man could only be astonished to read in this "Calendar" that, from the time when Dr. Kremer was at Auschwitz, they had, on such and such a day, "gassed" 981 persons and, on another day, 1594 other persons. Also, the court at Münster cynically used a subterfuge. It reproduced in its text numerous citations of the "Calendar" and while making it clear that it was a question of this "Calendar," but. . . each time that the "Calendar" uses the word "vergas" ("gassed"), the court itself substituted for that clumsy word the word "umgebracht" ("killed"). Thus the reader of the judgement at Münster is deceived. Whoever might find it suspect that they can talk to him about "981 gassed" or about "1594 gassed", easily lets them talk to him about "981 dead" or about "1594 dead."

Finally, two remarks about the entries other than that of 2 September: (1) The expression *anus mundi* would not be appropriate, it seems to me, to scenes of "gassings" but rather to a repugnant and nauseating scene of groups of people fallen prey to disgusting diseases, to dysentery, etc. (2) When Dr. Kremer says that he was present at a special action in rainy, cold weather or in grey and rainy autumn weather, it is probable that those actions took place outside in the open air, and not in a gas chamber.

6. THE TRUTH OF THE TEXTS: AUSCHWITZ AS PREY TO EPIDEMICS DURING THE SUMMER OF 1942.

It is sufficient to read the diary with a minimum of good faith in order to see the evidence. Here is the complementary information that this diary gives us. I will summarize it. Dr. Kremer came to Auschwitz to replace a sick doctor there. Typhus had ravaged not only the camp, but also the German-Polish city of Auschwitz. Not only the internees

struck, but also the German troops. There was typhus, malaria, dysentery, tropical heat, innumerable flies, and dust. The water was dangerous to drink. Diarrhea, vomiting, stomach aches made the atmosphere stink. The scene of people reduced to nothing by typhus was demoralizing. In that hell, Dr. Kremer himself contracted what he called "the sickness of Auschwitz." However, he underwent several vaccinations, at first against exanthematic typhus, then against abdominal typhus (a name which, in itself, would explain very well the term *anus mundi*). The principal bearer of typhus is the louse. On 1 September 1942, he wrote: "In the afternoon was present at the gassing of a block with Zyklon B against lice." Zyklon B is stabilized hydrocyanic acid. That product is still used today throughout the entire world. Many documents prove to us that that disinfection operation was delicate and could demand the presence of a doctor to bring help, should the occasion arise, to certified personnel charged with carrying out the gassing of a barrack and, 21 hours after the beginning of the airing out of such a barrack, testing for the disappearance of the hydrocyanic acid before permitting people to return to live in their barracks. On 10 October 1942, the situation was so serious that, for everyone, there was a quarantine of the camp. The wife of the *Obersturmführer* or *Sturmbannführer* Cäsar died of typhus. All of the city of Auschwitz was in bed, etc. It is sufficient to refer to the text of the diary. For more details of that epidemic of the year 1942, one can also consult the calendar of the *Hefte von Auschwitz* (year 1942). In the *Anthology of the International Auschwitz Committee*, Volume I, second part, page 196 (in the French edition), we read that the SS physician Dr. Popiersch, head doctor of the garrison and of the camp, had died of typhus on 24 April 1942 (four months before the arrival of Dr. Kremer). In Volume II, first part, published also in 1969, we read on page 129 and in note 14 on page 209 that the Polish physician Dr. Marian Ciepielowski of Warsaw also died of typhus while caring for the Soviet prisoners of war.

The work of Dr. Kremer at Auschwitz seems to have been principally to devote himself to laboratory research, to dissections, to anatomical studies. But it was also necessary for him to be present at some corporal punishments and

some executions. He was not present at the very arrival of the convoys, but, once the division between those fit for work and those not fit for work had been made, he arrived, in a car with driver, from his hotel room in Auschwitz (room #26 at the Train Station Hotel). What took place then? Did he lead people into some "gas chambers" or to disinfection? Let us see below what they claim that he said first in 1947 to the Polish communists; secondly, in 1960 to the court at Münster; and thirdly, in 1964 to the court at Frankfurt.

7. THE TRUTH OF THE TEXTS: NO "GASSING."

We recall that, in his diary, on the date of 12 October 1942, Dr. Kremer wrote:

[. . .] Was present at night at another special action with a draft from Holland (1600 persons). Horrible scene in front of the last bunker! This was the 10th special action.

In the same manner, on 18 October he wrote:

In wet and cold weather was on this Sunday morning present at the 11th special action (from Holland). Terrible scenes when 3 women begged to have their bare lives spared.

These two texts are easy to interpret. The "last bunker" could only be the bunker of barracks #11; it was located at the end of the camp of Auschwitz (the original camp) and not at Birkenau or near Birkenau which is 3 km. away. The executions took place in what they called the courtyard of block 11. It is there that is located the "black wall." It happened usually that persons condemned to death were transported into a concentration camp to be executed there. Such was probably the case with the three women who came from the Netherlands. I suppose that it would be easy to find their names and the motives for their condemnation either in the archives at Auschwitz or in those of the Historical Institute in Amsterdam. In either case, these three women were shot.

The Polish have been terribly embarrassed by this reference to the "last bunker." By a sleight of hand they have

converted this bunker which is in the singular into. . . peasant farms allegedly transformed into "gas chambers" and located near Birkenau. And there the absurdities pile up. What is the doctor supposed to have done? NOTHING. He remained seated in his car, at a distance. And what did he see of a "gassing" of human beings? NOTHING. What can he tell us about what took place after the alleged "gassing"? NOTHING, since he left by car with his driver (and the medical orderly?). He is not able to talk either about the installation, nor about the processing of putting to death, nor about the personnel employed in this putting to death, nor of the precautions taken to enter into an incredibly dangerous place. It is not Dr. Kremer who will tell us how some men would be able to enter into this terrible place "A SHORT MOMENT" after the alleged victims finished crying out. It is not he who will be able to let us know by what secret means they were able to pull out some thousands of bodies saturated with cyanide lying amidst vapors of hydrocyanic acid, and all that done with bare hands (although that acid poisons by contact with the skin), without gas masks (although this gas is overwhelming), while eating and smoking (although this gas is inflammable and explosive). It is Rudolf Höss, in his spontaneous confessions to the same Polish court, who recounted all of those astonishing things. Let's be decent about this. Let us suppose that the members of the *Sonderkommando* (Special Detachment) nevertheless did possess some gas masks, provided with the particularly strong filter, the J filter, against hydrocyanic acid. I am afraid that we are no further ahead. I have in fact here, in front of me, a text from a technical manual of the American army, translated from the text of an American manual dating from 1943 (*The Gas Mask*, technical manual No. 3-205, War Department, Washington, 9 October 1941, a manual prepared under the direction of the Chief of the Chemical Warfare Service, U.S. Printing Office, 1941, 144 pages.) Here is what is written on page 55 (I write the most important words in CAPITALS):

It should also be remembered that a man may be overcome by the absorption of hydrocyanic gas through the skin; a concentration of 2 percent hydrocyanic acid gas being sufficient

to thus overcome a man in about 10 minutes. Therefore, EVEN IF ONE WEARS A GAS MASK, exposure to concentrations of hydrocyanic gas of 1 percent by volume or greater should be made only in case of necessity and then FOR A PERIOD NO LONGER THAN 1 MINUTE AT A TIME. In general, places containing this gas should be well ventilated with fresh air before the wearer of the mask enters, thus reducing the concentration of hydrocyanic gas to low fractional percentages.

The spontaneous confessions of Dr. Kremer with those closures "provided with a sliding door for secure closing" make us laugh. The total airtightness demanded by a homicidal gas chamber using hydrocyanic acid would be impossible to achieve with a sliding door. But how could Dr. Kremer, who had never left his car, describe that door as if he had seen it? And the SS man who released the gas—how did he do it? Did he release "the contents of a box of Zyklon through an opening in the wall" (version of the confession of 1947)? Or "by some shafts (Einwurfsschächte)" (version of 1960)? Or indeed through a "dormer window" that he reached "above" while going up "by a ladder" (version of 1964)? Everything in these confessions is empty and vague. One can simply deduce from them with certainty two things which are quite probable:

- (1) Dr. Kremer convoyed some people who were led into some barracks in order to undress (and without doubt they next went to disinfection or to the showers);
- (2) Dr. Kremer was present at some gassings of buildings or of barracks for their disinfection by Zyklon B.

It was while helping himself by the combining of these two real experiences that he constructed for his accusers or his accusers constructed for him the poor and absurd account of the "gas chambers." A very characteristic point of the false testimonies regarding the homicidal "gassings" is the following; the accused says that he was at a certain distance from the place of the crime; the most that one can find is a defendant who said that he had been forced to release the Zyklon through a hole in the roof of the "gas

chamber" or even one who "had helped push" the victims into the "gas chamber." That ought to remind us of the unfortunates who in the Middle Ages were accused of having met the devil on such and such a day, at such and such an hour, in such and such a place. They would have been able to deny it fiercely. They would have been able to go so far as to say: "You know very well that I could not have met with the devil for one excellent reason, which is that the devil does not exist." The unfortunates would have condemned themselves by such responses. They had only one way out: to play the game of their accusers, to admit that the devil was there without doubt, but. . . at the top of the hill, while they themselves, located below, heard the horrible noise (sobs, groans, cries, racket) made by the victims of the devil. It is shameful that in the middle of the 20th century there are found so many judges and also so many lawyers who will admit as evidence the bewildering confessions of so many accused persons without having ever had the least curiosity to ask them what they had really seen, seen with their own eyes, without posing to them some technical questions, without going on to some comparisons between the most obviously contradictory explanations. Unfortunately I must say in their defense that even some intelligent technicians and even some well-informed chemists imagine that almost any small place can easily be transformed into a homicidal "gas chamber." None of those people has had the chance to visit an American gas chamber. They would understand the enormity of their error. The first Americans who thought about executing a condemned man by gas also imagined that it would be easy. It was when they tried to actually do it that they understood that they risked gassing not only the condemned man but also the governor and the employees of the penitentiary. They needed many years to perfect a nearly reliable gas chamber.

As to the "special actions" of Dr. Kremer, they are easy to understand. It is simply a question of what, in the vocabulary of the French Army, is called by the pompous name of "missions extraordinaires." I believe that the American equivalent is "special assignment." A "special assignment" does not imply necessarily that there is a moving of the person. It is a question of a sudden assignment which comes

to break the habitual unfolding of his duties. Dr. Kremer, for example, worked especially in the laboratory but, from time to time, he was required for extra work: reception of a convoy to be led to disinfection, sorting out the contagious or the sick in the hospital, etc. It is thus that as a good military man and as an orderly man he noted in his diary each of those tasks which were, probably, each time worth a supplementary allowance to him, as to the SS volunteers who cleaned the railroad cars at the arrival of each convoy. In any case, if Auschwitz appeared to him like a hell, it was not at all because of frightful crimes like the executions of crowds of human beings in the enclosures allegedly turned into "gas chambers," but because of the typhus, malaria, dysentery, the infernal heat, the flies, the lice, the dust. One can determine that by a slightly attentive reading of the very text of his diary. That is what I, for my part, did first. And then, one day, I fell by chance upon the proof, the material proof, that such was indeed the correct interpretation.

8. TEXTUAL CONFIRMATION OF THE CORRECTNESS OF THE REVISIONIST INTREPRETATION OF THE DIARY OF DR. KREMER

On page 42 of *Justiz und NS-Verbrechen* we learn that in the trial at Münster, in 1960, Dr. Kremer had had someone appear as a witness for his defense. That witness was a woman whose name began with Gla. (German law authorizes that, in a public document, certain names may be revealed only in abridged form.) That name was very probably that of Miss Glaser, the daughter of Dr. Kremer's housekeeper; one about whom he speaks on several occasions in his diary. The witness brought to the court some post cards and some letters that the doctor had sent to her at the time of his stay in Auschwitz. The witness said that the doctor "had not been in agreement with what took place at Auschwitz" and that he had hurried to leave the camp. Miss Gla[ser] then put into evidence a letter of 21 October 1942 that Dr. Kremer had sent to her. The content of it is of extreme importance, which apparently eluded the tribunal. It proves that, when Dr. Kremer spoke of the Auschwitz camp as a hell, it was indeed as I have said, because of the

typhus and the other epidemics. Here are the very words used by the doctor in his letter:

I don't really know for certain, but I expect, however, that I'll be able to be in Münster before 1 December, and thus finally turn my back on this hell of Auschwitz where, in addition to the typhoid, and so on, typhus has once again broken out strongly. . .

Here is therefore that "Dante's Inferno" from the entry of 2 September 1942! Professor of Medicine Johann Paul Kremer had seen the horrors of a formidable epidemic at Auschwitz wiping out internees and guards; he had not seen monstrous "gassing" operations, exterminating crowds of human beings.

9. THE HUMAN CHARACTER OF DR. KREMER

In considering his life and reading his diary, we perceive that Dr. Kremer was absolutely not a brute, or a fanatic or a cynical human being. He was human, too human; he was a free spirit but perhaps without great courage. He had quickly become a sort of "old boy" attached above all to his profession. In the first pages of Volume XVII of *Justiz und NS-Verbrechen* his biography is sketched out. Johann Paul Kremer was born in 1883 near Cologne of a father who, after having been a miller, became a peasant. He did his advanced studies at the Universities of Heidelberg, Strasbourg and Berlin. He obtained a doctorate in philosophy and a doctorate in medicine. He worked in succession at the Charité Hospital in Berlin, at the hospital of Berlin-Neukoln, at the surgical clinic of the University of Bonn, at the anatomical institute of the same university; finally, he became a deputy lecturer at the University of Münster; he gave courses there up until 1945 (when he was 62 years old). Those courses dealt with the doctrine of heredity, sports medicine, X-rays, and especially anatomy. In 1932, at the age of 48, he joined the National-Socialist Party. In 1936, at the age of 52, he was made SS-Sturmmann (soldier of the first class). In 1941, at the age of 57, he was promoted to *Untersturmführer* (second lieutenant) in the *Waffen-SS*. He served his active duty. He was in the service only at the

time of university vacations. In 1942 he spent two months at Dachau as a doctor attached to the SS hospital; he had not contact with the camp of the internees. In 1941, at the age of 57, he published a paper on heredity which seems to have brought him some worries in regard to the official authorities. In August of 1942, he was serving at the SS hospital in Prague when, suddenly, he received an assignment for Auschwitz to replace a doctor who had fallen ill there. He stayed at Auschwitz from 30 August to 18 November 1942, and then he resumed his activity at the anatomical institute of the city of Münster. He was 58 years old. He served as the president of the Discipline Commission of North Westphalia of the Union of National Socialist Doctors. In 1943, he was named Lieutenant in the reserves of the *Waffen-SS*. Here is how he was judged:

Calm personality, correct; sure of himself, energetic; above the average in general culture; excellent understanding of his specialty. Lengthy education as surgeon and anatomist; since 1936, deputy lecturer at the University of Münster.

On 12 August 1945, he was arrested at his home in Münster by the British occupying forces (the "automatic arrest" of former SS men). They seized his diary at his home. He was interned at Neuengamme, then turned over to the Poles. He was imprisoned at Stettin, then in succession in fourteen Polish prisons, then finally in the prison at Cracow. The preliminary investigation of the case was carried out by the famous judge Jan Sehn, the same one to whom we owe the interrogations of Rudolf Höss and the confession, "spontaneous" no doubt, of Rudolf Höss. In 1947, at the age of nearly 64 years, he was freed for good conduct, because of his advanced age and since he was ill. He returned to his home, at Münster. He was arrested on the order of the German court, then freed on bail. At the time he was receiving a pension of DM 70 per week. He had married in 1920, at the age of 37, but he was separated from his wife at the end of two months since she suffered from schizophrenia. He had not been able to obtain a divorce until twenty years later, in 1942. Dr. Kremer did not have any children. A housekeeper took care of him. Unless I am mistaken, he was never at the front nor did he ever fire a shot, except, without doubt, in

training. He kept his diary beginning at the age of 15½. I have not read the part of his diary prior to the Second World War. On 29 November 1960 Dr. Kremer, age 76, was condemned to ten years in prison but those ten years were considered as purged. In consideration of his advanced age, his civil rights were only cancelled for five years. He was condemned to pay the court costs, he was deprived of his responsibility as course attaché, deprived of his title of professor and deprived, I believe, of his two doctorates. On 4 June 1964 he came to the witness stand in the "Frankfurt Trial" to testify against the "Auschwitz guards." I doubt that this old man of 80 years thus came spontaneously to make charges against his compatriots in the hysterical atmosphere of this famous witch trial. His "spontaneous confessions" to the Polish communists were thus, to the end of his existence, to cling to his skin like the tunic of Nessus. It was thus that beginning in 1945 the existence of this professor had become a drama. Here therefore is a man who had devoted his life to relieving the sufferings of his fellow men: the drama of a war lost and then he was made officially a sort of monster who had, it seemed, suddenly devoted two and one-half months of his life to gigantic massacres of human beings according to a truly Satanical industrial method.

The diary of Dr. Kremer is dull in style (at least that part that I have read) but when one considers what was the destiny of that diary and of its author, one cannot prevent oneself from thinking of it as a work which, very much more than some highly valued historical or literary testimonies, is profoundly upsetting. I think often of that old man. I think sometimes also of his tormentors. I do not know what became of Dr. Kremer. If he were still alive today, he would be 97 years old. I hope that one day a student will write a biography of this man and that to do so he will visit the city of Münster (Westphalia) where there certainly still live some people who knew—permit me to return to him his titles—Professor Doctor Johann Paul Kremer.

Dr. Kremer certainly did not have National Socialist convictions. On 13 January 1943 he wrote in his diary: "There is no Aryan, Negroid, Mongoloid or Jewish science, only a true or a false one." On the same date, he furthermore wrote this:

[. . .] I had never even dreamed there existed anything like "a gagged science." By such manoeuvres, science has received a mortal blow and has been banished from the country! The situation in Germany today is not any better than in the times when Galileo had been forced to recant and when science had been threatened by tortures and the stake. Where, for Heaven's sake, is that situation going to lead us to in the twentieth century!!! I could almost feel ashamed to be a German. And so shall I have to end my days as the victim of science and the fanatic of truth.

In reality, he was to end his days as the victim of the political lie and as a poor man obliged to lie.

At the date of 1 March 1943, we read in his diary:

Went today to shoemaker Grevsmühl to be registered and saw there a leaflet sent him from Kattowitz by the Socialist Party of Germany. The leaflet informed that we had already liquidated 2 million Jews, by shooting or gassing.

The Exterminationist historians do not use the argument that this passage of the diary seems to furnish them. On reflection, that is understandable. Every one knows well that a thousand rumors of German atrocities circulated during the war. The socialist opposition made use of them, as did all of the opponents of Hitler. In this type of tract one says anything and everything. That is the rule for that type of work. Dr. Kremer made no commentary on that pamphlet. Perhaps he believed in what the author of the tract stated. It is even probable since he took the trouble to note it. That is precisely what is interesting about this incident. Dr. Kremer must certainly not have been a very good Nazi, or otherwise his shoemaker would not have run the risk of making him read a secret pamphlet, and especially a pamphlet "which had been addressed to him." This last detail indeed proves that Dr. Kremer did not fear to confide to his diary very delicate information.

On 26 July 1945, or about two and one half months after the German surrender, Dr. Kremer witnessed the distress of his fellow countrymen. That distress wrung from him nearly the same words as did the horrors of Auschwitz. I present in *italic type* those words in the quotation that

follows:

The weather is still very hot and dry. The corn ripens before its time, gnats are pestering us more and more, the foreigners* are still greatly worrying the starving, needy and homeless inhabitants. People are crowded into goods trains like cattle pushed hither and thither, while at night they try to find shelter in the stench of dirty and verminous bunkers. Quite indescribable is the fate of these poor refugees, driven into uncertainty by death, hunger and despair.

*(The Polish authorities here have altered the original German text, which spoke not of "foreigners" but of "Russians, Poles and Italians.")

The fact that immediately after this passage Dr. Kremer spoke about the gathering of berries does not mean that he was insensitive to the suffering of his fellow countrymen. Anyone who keeps a diary passes in this way, without transition, from the serious to the trifling. After the death of a person dear to him, Goethe noted something to the effect: "Death of Christiane!! I slept well. I feel better." And this "better" referred to health—his own health—which up until then had given him some concern. As to Kafka, I believe that I recall that on that day he had gone to the swimming pool. I am not sure of these quotations and I propose to verify them one day.

10. FORCED CONFESSIONS

We all know that forced confessions are common coinage, especially in time of war. The GIs in Korea, as in Vietnam, did not fail to confess "spontaneously" to the worst absurdities. People often believe that "spontaneous confessions" are a specialty of the Communist world. That ignores the fact that the French, British and Americans made great use of torture towards, for example, the conquered of the last war. As regards what the French did, I have carried out an investigation of an almost surgical precision on the summary executions in a whole small region of France at the time of the Liberation in 1944. It is absolutely impossible to have my manuscript published,

given the scandal that it would cause and that would have repercussions, I can tell you, right up to the Presidency of the Republic, which is opposed (imagine it!) to the exhumation of people who were executed by units of the *Maquis*. Those people were sometimes tortured. But experience has also taught me that it is necessary to distrust some tales of physical torture. There are some perverted persons who take a real pleasure in inventing all sorts of stories of that kind. In *The Hoax of the Twentieth Century*, on pages 188-192, Dr. Butz presents a profound and suggestive analysis of forced confessions and torture. His brilliant intelligence, not to say his genius, dictates to him sometimes, as you well know, observations of such great pertinence that one is astonished and is ashamed not to have made them oneself. Here is an example of that, dealing with physical torture; it is not lacking in humor:

Finally we should observe that almost none of us, certainly not this author, has ever experienced torture at the hands of professionals bent on a specific goal, and thus we might suspect, to put it quite directly, that we simply do not know what we are talking about when we discuss the possibilities of torture. (page 192)

It is, I think, easy to obtain forced confessions from a man whom one holds at his mercy. Physical torture is not absolutely necessary. I mean to say that it is not absolutely necessary to strike the victim. It is sufficient sometimes to shout and to threaten. A seclusion and a prolonged isolation, as was the case with Aldo Moro, can create a feeling of panic and lead to a sort of madness. One will be prepared to sign any kind of declaration in order to get out of there. If an officer refuses a confession, he can be threatened with losing his men, and vice versa. They will threaten him with losing his wife and his children. I am sure that all physical or mental resistance can be wiped out by very simple means. For example, they will offer a prisoner conditions of lodging worthy of a decent hotel and will give him as much as he wishes to eat, but. . .they will give him nothing to drink. Or indeed he will have enough to eat and to drink, but they will light his cell day and night with such power (see the example of Nürnberg) that he will no longer be able to

sleep. Very quickly he will become a human rag prepared to mutter any kind of confession.

One fearful effect of torture is to bring the victim closer to his torturer. The panting victim detaches himself in thought from those whom he ought to love in order to attach himself to the one whom he ought to fear and hate. He no longer wishes to have anything in common with those whose ideas he shares: he comes to hate those ideas and those people because those ideas, finally, have cost him too much suffering and those people—his friends—appear to him as a living reproach. To the contrary, there is everything to expect from the torturer. He is in possession of power, which always, in spite of everything, enjoys a certain prestige. The gods are on his side. It is he who possesses the solution to all your sufferings. The torturer is going to propose to you this solution when, if he wished, he could kill you on the spot or torture you without respite. That torturer, who proposes that you sign a simple sheet of paper on which some words are written, he is good. How can you resist him when you feel yourself to be so weak and so alone? That torturer becomes irresistible when, in place of demanding from you a confession that is precise and totally contrary to the truth, he proposes to you a sort of compromise: a vague confession based on a partial truth. In 1963-1965, at the Frankfurt trial, the judge of the tribunal had as his first concern not the truth, since he thought that the truth had already been completely found, but the measuring of THE DEGREE OF REPENTANCE of each of the accused! On page 512 of the book by Hermann Langbein, cited above, we see the judge show his preoccupation with discerning to what degree the accused Pery Broad had a feeling of Evil: he declared in all candor: "You see, an awareness of wrong doing plays a large part in this proceeding." How many times must the German defendants have heard that remark from the mouths of their jailers, their investigating magistrates, and especially from their lawyers! After that, how would an intelligent and sensible man like Pery Broad refuse to tell the stupid story about an anonymous SS man whom he is supposed to have noticed one day, from a distance, in the process of releasing a mysterious liquid through the opening of the ceiling of. . .the "gas chamber"

of Auschwitz (the original camp)? Pery Broad probably knew that no one would come to ask him, among other questions:

But how could you know that that was the ceiling of a "gas chamber" and not of a morgue? Did you enter into the place? If you did, can you tell us how it was arranged? Is it not mad on the part of the Germans to have placed a "gas chamber" just under the windows of that SS hospital and under the windows of the administrative building where you found yourself on that day? The evacuation of vapor from the hydrocyanic gas would therefore have been directed toward the SS men of the hospital or the SS men of the administration? Isn't that so?

Such are the questions that the tribunal *did not* ask Pery Broad.

It would be inhuman to reproach Pery Broad, Dr. Kremer, Rudolf Höss, and some SS men again for their absurd forced confessions. One must be astonished at the laughable number of those confessions when one thinks of the hundreds of SS men from the concentration camps who were imprisoned by the Allies. Among all those who were hanged or shot or who committed suicide, how many left confessions? A handful regarding the subject of the alleged "gas chambers." In regard to other subjects, perhaps there are more numerous confessions. I am led to believe that the Polish and the Soviets must have obtained a crowd of confessions; the SS men had to charge each other as all the men of the same lost-cause were more or less obliged to do. If there were very few confessions from the SS men concerning the "gas chambers," it was not thanks to the courage of the SS men—since, once again, it seems to me that no one can truly resist a torturer who is something of a psychologist—but quite simply because, on this subject, their torturers did not know very well what to make them state precisely. Not having any material reality on which to construct their lies about the "gas chambers"—those slaughterhouses which in fact never existed—the torturers were reduced to inventing some poor things and some stereotypes that they attributed to people like Rudolf Höss, Pery Broad and Johann Paul Kremer.

11. A PRACTICAL CONCLUSION

In conclusion, if, in your presence, an Exterminationist should base his thesis about the reality of the "gas chambers" of Auschwitz or of any other camp on the argument of some confessions, here, in my opinion, is the conduct to follow:

1. Ask if he will first enumerate those confessions one by one;
2. Ask him to point out the confession which, in his opinion, is the most convincing;
3. Agree to read that one confession in the language (accessible for you) and in the form that, again, your questioner will freely choose;
4. Compare the supposedly original text of that confession with the text that your questioner will have furnished to you;
5. Decipher that text line by line and word by word, without making it say either more or less than it does say; note carefully what the author of the confession alleges that he personally saw, heard or did; a traditional trick of the German courts has consisted, as was the case for the judgement of Johann Paul Kremer at Münster in 1960, in slipping a weak confession that the accused made into a very long presentation about "gassing" in such a way that the reader believes that the whole report comes from the accused; the reader imagines that the accused made a detailed report of the events; it is nothing of the kind; it is necessary to "scour" from the text all of the contributions of the judge in order to make the judgement that the testimony is nearly as inconsistent as it is brief and vague.
6. See if the confession stands up, if it is coherent, if it does not break any law of physics or of elementary chemistry; be very materialistic, as if you had to study a miracle from Lourdes; try to see the places where the action is said to have taken place; see what remains of it; some ruins can be very instructive; seek out the plans of the places or of the buildings;
7. See, possibly, if the text of the confession is in the

handwriting of the man who confessed; see if this text is in his mother tongue or in another language; the Allies usually made the Germans sign texts drawn up in French (Josef Kramer) or in English (Rudolf Höss) and they added in all peace of conscience that they guaranteed that this text had been translated to the accused in his own language, very faithfully (and that besides in the absence of any lawyer);

8. Seek to know who obtained that confession, when and how; ask yourself the question: upon whom did the man who confessed depend for drinking, for eating and for sleeping?

I do not think that I need to add other recommendations (for example, as to the material or documentary authenticity of the text to be studied). You understood that I am setting out a method of investigation that is elementary and not at all original. It is a routine method that one would apply automatically if it were a question of ordinary criminal matters which are exceptional by their supposed nature, very far from redoubling prudence and making appeal to a proven method, they display an incredible lightness. The good method always consists when it is a question of an inquest, of an analysis or of whatever work, of "beginning with the beginning." In fact, experience has taught me that often nothing is more difficult and less spontaneous than "to begin with the beginning." It is only after some years of research on the "gas chambers" and after having pronounced those words "gas chambers" perhaps several thousands of times that one fine day I woke up with the following question: "But in fact, what indeed can those words signify? To what material reality can they indeed relate?" To ask those questions was to very quickly find in them an answer. That answer you know: it is that the homicidal "gas chambers" of the Germans were only born in sick minds. It is time that the entire world wakes up and realizes this. Germany, in particular, ought to wake up from this frightful nightmare. It is time that a truthful history of the Second World War be written.

NOTES

I reproduce here the text of the entry of 2 September 1942 (Diary of Johann Paul Kremer) after the photocopy of the original as it is found in the National Archives in Washington (Doc. #NO-3408). Some Exterminationist works reproduce the photograph of this entry among other entries from the diary. But the reader has little chance to go about deciphering each word of the German handwriting of Dr. Kremer. He will be inclined to have confidence in the printed reproduction that they will propose to him, for example, in the margin; that is the case with *KL Auschwitz, Arbeit Macht Frei*, edited by the International Auschwitz Committee, 96 pages (not dated). On page 48 there appears a photograph of a manuscript page of the diary on which are found three entries relating to five dates (1 through 5 September 1942). In the margin, you discover the alleged printed reproduction of the single entry of 2 September. That reproduction appears in French, English and German. In French and English the text is outrageously distorted. In German, it was very difficult to distort the text in a similar way since the photocopy of the manuscript is available to the reader. But we must have unlimited confidence that the Exterminationists will falsify texts that embarrass them. The International Auschwitz Committee has found a solution thanks to a typographical trick. After the word *Sonderaktion* the authors of the book have printed in the same typeface the following parenthesis, as if it were from Dr. Kremer: "*So wurde die Selektion und das Vergasen genannt*" ("Thus did they refer to selection and gassing"). Either the reader, as is highly probable, will not notice the difference between the manuscript text and the printed text and then will believe it to be a confidence imparted by Dr. Kremer, which will appear to him to be all the more normal since, according to an Exterminationist myth, the Nazis spent their time inventing a coded language in order to cover up their crimes; or else the reader will see the difference between the texts and then the authors will plead a simple and innocent typographical error. Serge Klarsfeld, as I said above, has used this fallacious page in his *Memorial of the Deportation of the Jews from France*. It is thus

that historical tricks are spread and perpetuated. Here is the original manuscript text in its authentic form:

Zum 1. Male draussen um 3 Uhr früh bei einer Sonderaktion zugegen. Im Vergleich hierzu erscheint mir das Dante' sche Inferno fast wie eine Komödie. Umsonst wird Auschwitz nicht das Lager der Vernichtung genannt!

Finally, here is the text of the passage from the letter of 21 October 1942 addressed to Miss Gla[ser]:

[...] Definitiven Bescheid habe ich allerdings noch nicht erwarte jedoch, dass ich vor dem 1. Dezember wieder in Münster sein kann and so endgultig dieser Hölle Auschwitz den Rücken gekehrt habe, wo ausser Fleck usw. sich nunmehr auch der Typhus mächtig bemerkbar macht. . .

I reproduce the text with its errors in punctuation and spelling.

The Civil War Concentration Camps

MARK WEBER

No aspect of the American Civil War left behind a greater legacy of bitterness and acrimony than the treatment of prisoners of war. "Andersonville" still conjures up images of horror unmatched in American History. And although Northern partisans still invoke the infamous Southern camp to defame the Confederacy, the Union had its share of equally horrific camps. Prison camps on both sides produced scenes of wretched, disease-ridden and emaciated prisoners as repulsive as any to come out of the Second World War.

Partisans in both the North and the South produced wildly exaggerated novels, reminiscences of prisoners, journalistic accounts and even official government reports which charged the enemy with wanton criminal policies of murderous intent. It took several decades for Revisionist historians to separate fact from propagandistic fancy and deliberate distortion from misunderstanding. Even today the bitter legacy of hate lingers on in widespread but often grossly distorted accounts from this tragic chapter of American history.

Neither side deliberately set out to maltreat prisoners. Arrangements were made hurriedly to deal with unexpected masses of men. As neither side expected the war to last long, these measures were only makeshifts undertaken with minimum expenditure. Management was bad on both sides, but worse in the South owing to poorer, more decentralized organization and more meager resources. Thus, prisoners held by the Union were somewhat better off.

In the first phase of the war, 1861-1862, the relatively small numbers of prisoners taken by both sides were well treated. Both sides agreed to a prisoner exchange arrangement which operated during the latter half of 1862. Under the cartel, captives remaining after the exchanges

were paroled. But the agreement broke down, in part because of Northern refusal to recognize the Confederate authorities as anything other than "rebels," and in part over the Negro question.

"In a war of this kind, words are things. If we must address Davis as president of the Confederacy, we cannot exchange and the prisoners should not wish it," declared the influential *Harper's Weekly*.

Following the promulgation of the Emancipation Proclamation on New Year's Day, 1863, the North began enlisting former slaves into the Federal army. Confederate President Jefferson Davis declared that "all Negro slaves captured in arms" and their White officers should be delivered over to the South to be dealt with according to law. That could mean rigorous prosecution under strict laws relating to Negro insurrections.

Still, special exchanges on a reduced scale continued, but from 1863 onwards, both sides were holding large numbers of prisoners.

On 17 April 1864, General Grant ordered that no more Confederate prisoners were to be paroled or exchanged until there were released a sufficient number of Union officers and men to equal the parolees at Vicksburg and Port Hudson and unless the Confederate authorities would agree to make no distinction whatsoever between White and Negro prisoners.

On 10 August, the Confederate government offered to exchange officer for officer and man for man, accompanying the proposal with a statement on conditions at Andersonville. This offer induced General Grant to reveal his real reason for refusing any further exchanges. "Every man we hold, when released on parole or otherwise," Grant reported to Washington, "becomes an active soldier against us at once either directly or indirectly. If we commence a system of exchange which liberates all prisoners taken, we will have to fight on until the whole South is exterminated. If we hold those caught they amount to no more than dead men. At this particular time to release all rebel prisoners North would insure Sherman's defeat and would compromise our safety here." (Rhodes, pp499-500)

In October, Lee proposed to Grant another man-to-man exchange of prisoners. Grant asked whether Lee would turn

over Negro troops "the same as White soldiers?" When Lee declared that "Negroes belonging to our citizens are not considered subjects of exchange," the negotiations completely broke down.

After the cessation of prisoner exchanges under the cartel, the camps of the South became crowded and the growing poverty of the Confederacy resulted in excessive suffering in the Southern stockades. Reports about these conditions in the Northern press created the belief that the ill treatment was part of a deliberate policy. The inevitable war hatred made such a belief readily credible.

After the war, Confederate partisans laid responsibility for camp conditions (on both sides) at the feet of the Federal authorities. They pointed to the Northern cancellation of the parole and exchange cartel which put a heavy and unexpected strain on the Southern prisoner program. They also condemned the North for its deliberate cut in rations for Confederate prisoners as a reaction to reports of bad conditions in the Southern camps.

The best known of all the Civil War camps today is Andersonville. Officially designated Camp Sumter, the prison stockade was located in south-central Georgia, about 20 miles from Plains. More than 45 000 Union soldiers were confined there between February 1864, when the first prisoners arrived, and April 1865, when it was captured. Of these, 12 912 died, about 28 percent of the total, and were buried on the camp grounds, now a National Cemetery. (Baker, p10)

Andersonville was a prison for enlisted soldiers. After the first few months, officers were confined at Macon. The camp was originally designed to hold 10 000 men, but by late June that number had jumped to 26 000. By August the 26½ acre camp was holding over 32 000 soldiers. Overcrowding continued to remain a serious problem. Guards kept watch from sentry boxes and shot any prisoner who crossed a wooden railing called the "deadline." A strip of ground between the "deadline" and the palisades was called the "deadrun."

The Confederates lacked necessary tools for adequate housing. Some of the early prisoners were able to construct a few rude huts of scrap wood. Many more sought shelter in dilapidated tents. Others dug holes in the ground for protec-

tion, but hundreds had no shelter of any kind against the pouring rain, southern heat and winter cold.

No clothing was provided, and many prisoners who were transferred to Andersonville from other camps were dressed only in rags. Even decent clothing deteriorated quickly, and some prisoners had virtually nothing to wear.

The prisoners received the same daily ration as the guards: one and one-fourth pound of corn meal and either one pound of beef or one-third pound of bacon. The meager diet was only occasionally supplemented with beans, rice, peas or molasses. Northern soldiers were unused to this ration. But Southern troopers had fought long and hard on the usual fare of "hog and hominy."

A stream flowed through the treeless stockade, dividing it roughly in half. It quickly became polluted with waste, creating a horrible stench over the whole camp.

Almost 30 percent of the prisoners confined to Andersonville during the camp's 13 month existence died there. Most succumbed to dysentery, gangrene, diarrhea and scurvy. The Confederates lacked adequate facilities, personnel and medical supplies to arrest the diseases. An average of more than 900 prisoners died each month. The poorly-equipped and -staffed camp hospital was woefully inadequate to deal with the wretched conditions. Confederate surgeon Joseph Jones called Andersonville "a giant mass of human misery."

Thieves and murderers among the prisoners stole food and clothing from their comrades. The most notorious were part of a large, organized group called the "Andersonville Raiders" which held sway within the stockade for nearly four months. Robberies and murders were daily occurrences until six of the ringleaders were caught and hanged. Other members of the Raiders were forced to run a gauntlet of club-wielding prisoners.

The camp guard force consisted of four regiments of the Georgia militia, generally made up of undisciplined older men and untrained young men. Efforts by the camp commander to replace them with more seasoned soldiers remained futile since every able-bodied man was needed to meet Gen. Sherman's troops advancing toward Atlanta.

Prisoners on both sides were held in some 150 prison camps. And while Andersonville is the best remembered,

several others equalled or even surpassed the Georgia camp in squalor and deadliness.

Some 12 000 Union soldiers were confined at Richmond in several centers, the worst of which was Belle Isle, a low-lying island on the James River. Less than half of the 6000 prisoners could seek shelter in tents; most slept on the ground without clothing or blankets. Many had no pants, shirts or shoes, and went without fuel or soap. At least ten men died a day in vermin-ridden conditions of inexpressible filthiness. The entire surface of the island compound became saturated with putrid waste matter. Hospitals for the prisoners in Richmond quickly became overcrowded and many died on Belle Isle without ever having seen a doctor.

Rations were meager indeed. Christmas Day, 1863, saw the prisoners without rations of any kind. The daily ration of a pound of bread and a half-pound of beef was steadily reduced. Bread gave way to cornbread of unsifted meal. One small sweet potato replaced the meat. For the last two weeks of captivity the entire daily ration consisted of three-fourths of a pound of cornbread.

The Confederate diet was hardly better. A Confederate official declared that the prisoners in Richmond were given the same rations as the Southern troops and that if the food was inadequate, it was due to the destructive warfare being waged by the North. Confederate soldiers in Richmond went without meat by January 1864. Severe shortages in the Southern capital brought astronomical food prices and bread riots.

The camps at Salisbury, North Carolina, and elsewhere reproduced the worst features of Andersonville on a smaller scale. A lack of water at Salisbury brought conditions of filth and unbearable stench. The daily ration there for both prisoner and guard was soup and twenty ounces of bread without meat or sorghum. Many interness lacked clothing or shelter and "muggers" among the prisoners robbed their comrades. The disease rate soared. From October 1864 to February 1865, 3479 prisoners died out of the 10 321 confined there, or over one third of the total. (Hesseltine, 1964, p170)

Conditions in the North were little better. One of the worst of the Union camps was Ft. Delaware, located on an island about 14 miles south of Wilmington. The filth and

vermin in the damp fortress prison encouraged a high death rate. Most of the 2436 Confederate prisoners who died in what some called "The Andersonville of the North" succumbed to scurvy and dysentery.

Another infamous Union camp was Rock Island, located on an island in the Mississippi River between Davenport, Iowa, and Rock Island, Illinois. A report in the *New York Daily News* of 3 January 1865 stated that the Confederate prisoners were reduced to eating dogs and rats, and that many were virtually naked and without adequate protection against the chilling winter cold. Recalcitrant prisoners were subject to a variety of imaginative punishments, including hanging by thumbs.

A total of 12 409 men were confined to Rock Island prison during its 20 month existence. Of these, 730 were transferred to other stations, 3876 were exchanged, 41 successfully escaped, 5581 were paroled home, and some 4000 enlisted in Federal units slated for Western duty, and 1960 died in captivity. (Hesseltine, 1972, p58)

By far the most horrendous Northern camp was Elmira, located in New York a few miles from the Pennsylvania line. Some 9000 prisoners were confined to a camp meant to hold only 5000.

Two observation towers were erected right outside the prison walls. For 15 cents, spectators could watch the wretched prisoners within the compound. When winter struck Elmira in late 1864, prisoners lacking blankets and clad in rags collapsed in droves from exposure. By early December, half-naked men stood ankle-deep in snow to answer the morning roll call.

A one-acre lagoon of stagnant water within the 30-acre stockade served as a latrine and garbage dump, giving rise to disease. Scurvy and diarrhea took many lives. By November 1864, pneumonia had reached plague proportions. An epidemic of smallpox broke out a month later and remained an ever-present killer.

Repeated requests for badly needed medicines were ignored by officials in Washington. The pathetically equipped hospital lacked beds, equipment and personnel. By late December 1864, at least 70 men were lying on bare hospital floors and another 200 diseased and dying men lay in the regular prison quarters, contaminating their healthier comrades.

Non-cooperative prisoners were punished in a variety of ways. Some were confined to the "sweat box" in which the occupant stood immobile and received no ventilation, food or water for the duration of the punishment period. Other men were gagged or hung by their thumbs. Because no prisoner received his regular rations while serving a sentence, punishment meant virtual starvation.

One prison commander would often visit the camp at midnight in freezing weather to have the men called out for "roll call."

In February 1865, the camp held 8996 prisoners, of whom 1398 were sick and 426 died. In March an average of 16 prisoners were dying each day. Of a total of 12 123 soldiers imprisoned at Elmira during its one year existence, 2963 died, or about 25 percent. The monthly death rate, however, topped the one at Andersonville. (Hesseltine, 1972, p96)

In addition to camps for captured soldiers, the North also established concentration camps for civilian populations considered hostile to the Federal government. Union General Thomas Ewing issued his infamous Order Number 11 in August 1863, whereby large numbers of civilians in Missouri were relocated into what were called "posts."

In *Plain Speaking*, "an Oral Biography of Harry S. Truman," the former President tells what happened:

Everybody, almost the entire population of Jackson County and Vernon and Cass and Bates counties, all of them were depopulated, and the people had to stay in posts.

They called them posts, but what they were, they were concentration camps. And most of the people were moved in such a hurry that they had to leave all their goods and their chattels in their houses. Then the Federal soldiers came in and took everything that was left and set fire to the houses.

That didn't go down very well with the people in these parts; putting people in concentration camps in particular didn't. (pp78-79)

President Truman's grandmother loaded what belongings she could into an oxcart and, with six of her children, among them the President's mother, made the journey to a "post" in Kansas City. Martha Ellen Truman vividly remembered that trek until she died at the age of 94.

Perhaps the most relevant aspect of this whole chapter

for our generation is not the existence of the camps or even the wretched conditions there, but rather the enormous prison propaganda campaign complete with charges that the camps were really killing centers designed to exterminate the inmates. That war psychosis campaign during and following the Civil War is strikingly reminiscent of the one which grew out of the Second World War.

Journalists, preachers and politicians on both sides portrayed the enemy as fiends who relished in diabolical atrocities. Imaginative prisoners had neither the will nor the ability to make objective judgments about what was going on around them. They often greatly exaggerated conditions and claimed that their suffering was part of a monstrous conspiracy.

As the war progressed, the prisons of the South became crowded and Confederate poverty and organizational disruption resulted in excessive suffering. Reports about these conditions in the North encouraged the belief that the suffering was part of a deliberate design.

The worst cases of the sick prisoners from Belle Isle who were still able to travel were sent North. The ghastly and emaciated condition of these survivors confirmed the already widespread impression that all prisoners held by the South were being slowly killed off.

Northern polemicists declared that the Union had been too cool to these barbarities and demands for retaliation grew.

In anticipation of retaliatory measures, a Northern General ordered "special treatment similar to that which the rebels extend to Union prisoners in Richmond prisons" for a captured Confederate General. (Hesseltine, 1964, p186). This Civil War rendition of *Sonderbehandlung* never achieved the sinister notoriety of its Second World War counterpart.

"Retaliation," stated the *New York Times*, "is a terrible thing, but the miseries and pains and the slowly wasting life of our brethren and friends in those horrible prisons is a worse thing." (Hesseltine, 1964, p194). The result of the campaign was that prisoners in Northern prisons were forced to suffer needlessly in retaliation for alleged Southern cruelty.

Lieutenant Colonel William H. Hoffman, the Federal Com-

missary General of Prisons, ordered a preliminary 20 percent reduction of rations in the Union camps. He then ordered increased guard forces in preparation for further ration cuts. Secretary of War Edwin M. Stanton approved another order by Hoffman to further sharply reduce food, fuel, shelter and clothing of prisoners to levels which Union propagandists claimed were equal to those prevailing in the South. Much of the death and suffering in the Northern prisons was a direct result of this action.

Only a sharply increased guard force was able to contain the serious danger of rioting at Camp Morton when the new rations went into effect.

Inspired by the stated policy of retaliation, some camp commanders vindictively took it upon themselves to impose even more suffering on the prisoners in their control.

Congress gave official sanction to the propaganda campaign. The House Committee on the Conduct of the War investigated the condition of prisoners in the Confederate camps. Secretary of War Stanton told the Committee that "the enormity of the crime committed by the rebels toward our prisoners is not known or realized by our people, and cannot but fill with horror the civilized world when the facts are fully revealed. There appears to have been a deliberate system of savage and barbarous treatment the result of which will be that few, if any, of the prisoners that have been in their hands during the past winter will ever again be in a condition to render any service or even to enjoy life." (Hesseltine, 1964, p196)

The House Committee published *Report No. 67*, which included eight pictures of naked or partly naked prisoners released from Belle Isle in the worst state of emaciation and utter despondency. The official report declared that the evidence proved a fixed determination by the Confederates to kill the Union soldiers who fell into their hands.

Several months later, the United States Sanitary Commission (a forerunner of the American Red Cross) published its own *Narrative of the Privations and Sufferings of the United States Officers and Soldiers while Prisoners of War in the Hands of the Rebel Authorities*. Complete with colored pictures of sick released prisoners, the *Narrative* contained all of the atrocity tales told up to that time, and then some. It falsely contended that prisoners were stripped of

their clothing and robbed of their money upon capture, and that naked bodies were heaped into piles awaiting burial to be eaten by hogs, dogs and rats. Not surprisingly, the official *Narrative* concluded that the suffering and death was the result of "a predetermined plan, originating somewhere in the rebel counsels, for destroying and disabling the soldiers of their enemy, who had honorably surrendered in the field." (Hesseltine, 1964, p199). By contrast, conditions for prisoners in the Union camps were described in glowing terms of comfort and abundance.

The Union hailed the account as a truthful portrayal of conditions. *Harper's Weekly* predicted that it would help the Federal cause not only at home but in Europe as well.

Both of these official reports gave an aura of authenticity to the wild propaganda campaign that was sweeping the North. They helped legitimize Federal measures which resulted in preventable suffering and death in the Northern camps. And they helped to justify the harsh and vengeful occupation policy of "reconstruction" imposed by the North at the end of the war.

Federal newspapers blamed the social-political system of the Confederacy for the horrors of the Southern camps. Reports of wretched conditions in the camps confirmed the view that the Confederate system was incurably evil and had to be unconditionally destroyed.

"We've not heard as much lately as formerly of the maltreatment of prisoners in Richmond," wrote the *New York Times*, "but it has not abated. Nay, their diabolism will never abate as long as it is in their power to exercise it. The slaveholder is born to tyranny and reared to cruelty." (Hesseltine, 1964, p195). Another paper declared that "only slavery could so harden a man," ignoring the fact that owning slaves was still legal in some Union states, and that Washington and Jefferson had been slaveholders!

The *New York Times* went a step further to malign even the personal character of the Southerner: "The Southern character is infinitely boastful, vainglorious, full of dash, without endurance, treacherous, cunning, timid, and revengeful."

The propaganda campaign did not die at all with the end of the war. In fact, accounts of conditions in the southern prison camps became even more exaggerated. In 1869, the

House of Representatives issued another official publication on the *Treatment of Prisoners of War by the Rebel Authorities*. This House Report No. 85 amplified the distortions contained in the 1864 House Report and the Sanitary Commission Narrative.

The new Report stated:

The opinion of the committee carefully and deliberately formed (is) that the neglect and refusal of the rebel authorities to provide sufficient and proper rations was the result of a premeditated system and scheme of the confederate authorities to reduce our ranks by starvation, and that they were not forced to these deprivations from accident or necessity. (Rhodes, pp503-04)

Former prisoners kept on turning out personalized and rabidly polemical accounts of camp conditions which found ready readerships. Many of those who published "personal memoirs" of their experiences rewrote copiously from the official Federal government "documentary" reports. But many dubious readers were impressed by the volume of camp literature. The years 1862-66 saw 54 books and articles published describing the experiences of prisoners in the South. Of these, 28 appeared in the years 1865 and 1866. Twenty more appeared in 1867-70. (Hesseltine, 1964, pp247, 252)

The author of *Prisoner of War*, a typical example of the genre, wrote: "I send out this book trusting that whatever influence it may exercise will aid in bringing the guilty leaders of Treason to just punishment for their enormous crimes against humanity."

The polemical post-war writers faced something of a problem with figures in trying to prove that the South had killed off prisoners as part of a deliberate extermination policy. The number of Union prisoners who died was not large enough to substantiate the claim. So the myth-makers either ignored the numbers completely, or came up with new figures of their own. One writer claimed, for example, that no record remains of the many prisoners who "were pursued through fen and forest by bloodhounds and demons and their mangled corpses left to the carrion birds."

Republican party politicians waved the "bloody shirt" of

Southern atrocity stories to keep themselves in power. But the most regrettable effect of the post-war propaganda campaign was to exacerbate the horrors of Reconstruction in the occupied South.

The high point in the atrocity campaign came with the farcical show trial and execution of Henry Wirz, the commandant of Andersonville. Next to the assassination of President Lincoln, the Andersonville story was the most effective propaganda weapon in the arsenal of those who wanted to deal harshly with the defeated South.

During the war, the Northern press described Wirz as a "monster" and a "beast" and portrayed him as a vicious sadist. He was nothing of the kind, but because he spoke with a foreign accent and was the officer with whom the prisoners had the most contact, he bore the brunt of blame for conditions in the camp.

Henry Wirz was born in Zurich, Switzerland, and emigrated to the United States in 1849. He worked as a weaver in Massachusetts and as a doctor's assistant in Kentucky before moving to a plantation in Louisiana. He joined the Confederate army when war broke out and was severely wounded at the Battle of Seven Pines. After recovering he was promoted to Captain and assigned as commandant of Andersonville in March 1864.

Wild rumors about Wirz made their way within the stockade. What one prisoner suspected was told to the next as fact. In the imagination of the inmates, Wirz became the cruel and inhuman author of all their sufferings.

After his arrest, Wirz was taken to Washington where a military commission charged him with "conspiring" with Confederate President Davis, General Robert E. Lee and others to "impair and injure the health and destroy the lives of large numbers of Federal prisoners." All of this was allegedly done "in furtherance of his evil design." The commission further charged Wirz with several specific acts of murder "in violation of the laws and customs of war."

While Wirz was sometimes gruff and ill-natured, the prosecutor could not prove that he ever murdered a single prisoner. Neither the judge-advocate who drew up the thirteen specifications nor any of the witnesses called by the government were able to name any of the alleged victims. To substantiate the conspiracy charge, the prosecu-

tion cited an order by Confederate General Winder which instructed an artillery battery to open fire upon the Andersonville camp. The order was a forgery. Other "documents" cited to prove a conspiracy were equally baseless.

The Northern press couldn't find words strident enough to characterize the defendant: "the Andersonville savage," "the inhuman wretch," "the infamous captain," "the barbarian," "the most bloodthirsty monster which this or any other age has produced."

Actually, Wirz was merely an unfortunate victim of circumstance—a target of unrestrained hysteria. Confederate officers sent to inspect the camp during the war were unanimous in their praise of Wirz's energy and diligence. His commanding General praised his performance. An inspector from Richmond declared that he was firm and rigid in discipline but kind to the prisoners. Wirz tried repeatedly to provide adequate shelter, food and medical supplies, but governmental red tape, local opposition, and the rapidly deteriorating economy of the beleaguered South frustrated his efforts.

Held in the vengeful climate that followed the Lincoln assassination, the trial was used to boost the post-war campaign to new heights of hysteria. The *New York Times* commented on the Wirz case in vindictive and emotional prose that could almost have been written in the late 1940s:

The assassins of the president disposed of, the Government will next take in hand the ruffians who tortured to death thousands of Union prisoners. The laws of civilized warfare must be vindicated; and some expiation must be exacted for the most infernal crime of the century. In respect to Captain Werz (*sic*), for instance it may be shown that he went into his business of wholesale murder on express instructions by superior authority. It is manifest that this maltreatment must have proceeded from some general design upon the part of the rebel Government. The persons detailed for the charge of the military prisons in the "Confederacy" were men whose natural disposition especially qualified them for a brutal and base business.

The influential paper demanded full punishment for "every rebel official who has been concerned, directly or indirectly, in the torturing and murdering of our prisoners.

Of all rebel crimes, that was the most devilish, the least capable of extenuation or pardon." (Hesseltine, 1964, pp237-38)

A Federal official sent to Andersonville recommended that the camp be taken over by the government and maintained as a permanent reminder of Confederate horror. (Shades of Dachau!) The *New York Times* agreed: "The thing most needed since the prostration of the rebellion is to make it (Andersonville) odious and famous." Another leading Union paper stated that the South must be made to "face" the horrors of Andersonville. It advised the Federal government to publish the most self-incriminating documents in the Confederate archives and declared that "loyal men should strive to keep alive the infamy of the rebellion." (Hesseltine, 1964, p239). For added justification and propaganda effect, the Federal government issued a lengthy publication, *The Trial of Henry Wirz*, which gave a veneer of legitimacy to the trial and execution.

The commissioners were grossly unfair in their conduct of the trial. Wirz' defense attorneys despaired of fair treatment for their client and quit in frustration. They returned to represent Wirz only after the friendless defendant begged their help in utter despair. Despite the pathetic lack of evidence, the commission found Wirz guilty and sentenced him to death. He was hanged in Washington on 10 November 1865.

In the wake of the publicity surrounding the trial, former prisoners founded the "Andersonville Survivors Association" and the "National Ex-Prisoners of War Association" to lobby Congress for disability pension legislation. The "Survivors" claimed that the mere fact of having spent the summer of 1864 at Andersonville should be adequate evidence of permanent disability.

Many aspects of the Wirz trial are strikingly similar to the "war crimes" trials following the Second World War. Both followed intense propaganda campaigns to which the government contributed authoritative but spurious "documentation." Both were concerned only with the "crimes" of the defeated power. Both were used to indict the social-political system of the losing side. Both called upon self-serving witnesses who had motives of their own for testifying. Both trials alleged an elaborate "conspiracy" of mur-

derous intent. Both used phoney "documents" to substantiate their case.

It took several decades before intense vindictiveness gave way to a modicum of reconciliation. Truth-seeking historical accounts slowly replaced the bitterly partisan diatribes. Revisionist historians eventually discredited the many phoney "documents," "memoirs," and "true accounts" about the Civil War prison camps.

There is, of course, no doubt that prisoners on both sides suffered and died, often under regrettable conditions. But neither side deliberately killed prisoners. Prisoners on both sides were always well treated at the front. It was behind the lines where bad management, especially in the South, resulted in so much death and suffering.

The same factors which contributed to military defeat also made it virtually impossible for the Confederacy to operate an efficient prisoner-of-war system. Southern industrial output was inadequate for logistical support of the armed forces, with the result that prison camps were extremely primitive in construction and maintenance. For various reasons, the military leadership was never able to properly clothe and feed Confederate soldiers, much less enemy prisoners of war. And finally, the Southern rail and water transportation system was so crippled during the final two years of the war that movement of supplies, especially to peripheral points like Andersonville, frequently became impossible.

Exact figures on the number of prisoners held on both sides and a precise comparison of the mortality rates on each side are impossible to obtain. After the war, Confederate and Federal partisans each cited statistics to prove that the death and suffering had been greater in the enemy camps. Former Confederate President Davis and former Vice President Alexander Stephens cited rather dubious figures to support their claim that the mortality rate in the Northern prisons was twelve percent, as compared to less than nine percent for the South.

The best and most reliable estimate available seems to be the one provided by Adjutant General F.C. Ainsworth in 1903 to the eminent historian James F. Rhodes. The Chief of the Record and Pension Office stated that the best information obtainable from both Union and Confederate records

showed that the North held 214 865 Southern soldiers, of whom 25 976 died in captivity, while the South held 193 743 Union men, of whom 30 218 died in captivity. Rhodes concluded that slightly over 12 percent of the prisoners held by the Union perished, while 15.5 percent died in Southern camps. But Rhodes felt that given the superior hospitals medicines, and abundance of food, mortality in the Northern prisons should have been lower.

"All things considered," Rhodes concluded, "the statistics show no reason why the North should reproach the South. If we add to one side of the account the refusal to exchange the prisoners and the greater resources, and to the other the distress of the Confederacy, the balance struck will not be far from even. Certain it is that no deliberate intention existed either in Richmond or Washington to inflict suffering on captives more than inevitably accompanied their confinement." (Rhodes, p508)

In the Civil War, as in the Second World War, the victorious side hysterically distorted the actual conditions in the camps of the enemy to brand the defeated adversary as intrinsically evil and to justify a harsh and vindictive occupation policy. All the suffering and death in the camps of the side that lost the war was ascribed to a deliberate policy on the part of an inherently atrocious power. The victorious powers demanded "unconditional surrender" and arrested the defeated government leaders as "criminals."

After both wars, Revisionist historians who worked to set the record straight were denounced for trying to "rehabilitate" a discredited and abominable social order. The social-political system of the side that lost each war was deemed not merely different, but morally depraved. The defeated side was judged ethically in terms of its readiness to atone for past sins and embrace the social system of the conquerers.

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Allied War Crimes Trials

ANDREAS R. WESSERLE

On 14 November 1945, the proceedings of the International Military Tribunal at Nürnberg (Nuremberg) were opened. The twenty-four accused, whose number was later reduced to twenty-two by disease and death, among the top officials of the National Socialist Party, the top leadership of the armed forces and of the state administration of the defeated German state, were confronted with three classes of accusations:

1. Crimes against peace;
2. War crimes in a more restricted sense, e.g., violations of the laws and customs of war;
3. Crimes against humanity.

Nine months later, twelve of the defendants were indeed condemned to death on the basis of two or more of the charges, three were set free, and the remainder was sentenced to prison terms of varying duration.¹

Controversy was aroused among jurists and the general public alike, above all in regard to the validity and treatment of points (1) and (3).

On 3 May 1946, the proceedings of the International Military Tribunal for the Far East were opened at Tokyo. The twenty-eight accused, whose number was later reduced to twenty-five by death and insanity, among the top officials of the administration and the armed forces of the state of Japan, were confronted with the charges of having committed crimes against peace and war crimes (violations of the laws and customs of war); there were no accusations of crimes against humanity. One year and a half later, seven of them were indeed hanged, and sixteen sentenced to lifetime imprisonment on fifty-five counts.²

The prehistory of the Tokyo Trials was somewhat different from those at Nürnberg. The principles and methods for the

latter were laid down, at first provisionally, at a meeting between representatives of Britain, the U.S.A. and the USSR in October 1943 at Moscow and with greater clarity during a conference in June 1945, between delegates of the three first-named states and those of France. In Moscow, two kinds of classifications were established: (1) those officers and men who had committed, or carried out, atrocities in a particular country would be sent back to that country to be tried; (2) in the case of major war criminals whose offense had no particular geographic location, they would be "... punished by the joint decisions of the Governments of the Allies."³ The purpose of the London meeting in 1945 was to provide a systematic procedure and a code of law for the subsequent Nürnberg process.⁴ The accomplishments of the London conference, and some of the problems arising from it, will be treated in greater detail below.

The International Military Tribunal in Tokyo, on the other hand, was first contemplated at the Cairo Conference of 1 December 1943. Further references concerning the trial of alleged Japanese war criminals were made in the Declaration of Potsdam of 26 July 1945, and in the Instrument of Surrender of 2 September 1945. On 19 January 1946, General McArthur, as Supreme Commander of the Allied forces in the Far East, established the Tribunal for the trial of offenses similar to those charged against the accused at Nürnberg, with the exception of "crimes against humanity."⁵

In addition to these major legal processes, "war crimes trials" were also conducted against individual enemy officials and commanders, and against subordinate organizations, both in the Orient and in Europe, by individual victor powers. The proceedings against General Yamashita, the trials in the four zones of Germany conducted according to Law Number 10 of the Allied Control Council, and the twelve "lower" Nürnberg trials of 1947 and 1948, are commonly included in discussions of the war crimes trials.⁶

For the epoch-making International Military Tribunal at Nürnberg, which lasted for nine months, members of the Tribunal were selected from among the four large victor nations: Britain, France, the U.S.A., and the USSR. On the side of the prosecution, the Main Prosecutor for the U.S. was

Justice Robert H. Jackson (who was also Chief of Counsel); for Britain, State Attorney General Sir Hartley Shawcross; for France, Francois de Menthon, Auguste Champetier de Ribes; for the USSR, General R.A. Rudenko.⁷ On the side of the Tribunal sat Mr. Francis Biddle, member for the U.S., and his alternate, Judge John J. Parker; M. le Professeur Donnedieu de Vabres, member for France, and his alternate, M. le Conseiller Falco; Major-General I.T. Nikitchenko, member for the USSR, and his alternate, Lieutenant-Colonel L.T. Volchkov; and, finally, Sir Geoffrey Lawrence (now Lord Oaksey), member for the United Kingdom, and his alternate, Sir William Norman Birkett (now Lord Justice). Sir Geoffrey was elected Chairman of this panel of jurists.⁸

The mechanical aspect of the proceedings was impressive by itself. The trial was conducted in four languages, involved the calling of thirty-three witnesses in open court for the Prosecution, sixty-one for the Defense, a further 143 for the Defense via written answers, and some thousands of others giving evidence by affidavit for Defense and Prosecution.⁹

The judgment of the Court was delivered on 30 September and 1 October 1946. Of the twenty-one defendants personally present (Martin Bormann was unavoidably detained) three were acquitted: Franz von Papen, Chancellor of the Weimar Republic in 1933, before the takeover of Hitler, Ambassador to Turkey afterwards, and imprisoned by Hitler in the closing months of the war as untrustworthy;¹⁰ Hans Fritzsche, National Socialist radio propagandist; and Hjalmar Schacht, erstwhile Director of the German Reichs-Bank, internationally esteemed financial expert, and, together with Papen, supporter of the "strongman" Hitler in the waning days of the Weimar Republic, similarly subject to change of mind, and similarly imprisoned.¹¹ Three defendants received life sentences: Rudolf Hess, once Second-in-Command to Hitler and best known for his "peace flight" to Britain (1941); Walter Funk, National Socialist economic organizer and Erich Raeder, Grand Admiral of the former German Fleet and advocate of a stronger surface fleet before 1939, cautioning against military involvement with Britain.¹² Four received jail sentences of ten to twenty years: Baldur von Schirach, National Socialist youth leader; Albert

Speer, expert Organizer of armaments production (although once an architect by trade); Constantin von Neurath, Foreign Minister before 1938 and *Reichsprotektor* of Bohemia-Moravia prior to 1942; and Karl Doenitz, capable submarine admiral and head of the German Reich in its last days in 1945. ¹³ The remaining twelve accused were condemned to death, among them the top leaders of the National Socialist party-and-state machine: Hermann Wilhelm Goering, Joachim von Ribbentrop, Wilhelm Keitel, Ernst Kaltenbrunner, Hans Frank, Wilhelm Frick, Alfred Rosenberg, Julius Streicher, Fritz Sauckel, Alfred Jodl, Arthur Seyss-Inquart and Martin Bormann. In addition, the following groups and organizations were declared criminal: the SS and SD (*Schutzstaffel*, *Sicherheitsdienst*—Himmler's private army and security police); the SA (*Sturmabteilung*—the storm-troopers powerful during the dusk of the Weimar Republic, under their leader Roehm, who was liquidated by Hitler in 1934); the *Gestapo* (*Geheime Staatspolizei*—the secret police under the wing of the SS and Himmler); and the Leadership Corps of the National Socialist Party. The Reich Cabinet and the General Staff and High Command of the German Armed Forces (OKH and OKW —*Oberkommando des Heeres*, *Oberkommando der Wehrmacht*) were, as corporate entities, acquitted of the charge of criminality. ¹⁴

Treading in the footsteps of the International Military Tribunal at Nürnberg with regard to the three points of accusation, and especially in harmony with the principle of personal responsibility for "criminal" orders established there, the war crimes trials which were held against German leaders of subordinate level were conducted by so-called victor powers in many European countries, including the four individual occupying powers acting within their segments of Germany.

Aside from the obviously biased and political proceedings in Communist-occupied Europe, ¹⁵ two of the Western powers acted on the strength of the Allied Control Council Law Number 10 (mentioned above) which authorized the four Zone Commanders to set up tribunals for the punishment of war crimes, crimes against peace and crimes against humanity. The British occupation authorities, the Government of

which had shown mixed feelings about the extent of the categories of offenses punishable under the Nürnberg Charter, did not follow Law Number 10, but heeded the Royal Warrant of 14 June 1945, which instituted prosecution of "violations of the laws and usages of war" only. In addition to the trials held by occupation authorities, a number of persons were also charged before German courts with crimes committed against German nationals or stateless persons.¹⁶ Furthermore, the Allies, among them especially the U.S., created special Denazification Courts—which were later handed over to the Germans—to carry out the task of "cleansing" the mass of small-time fellow-travellers. In the American Zone, 3.6 million out of 16 million adults were thus processed and filed in an elaborate classification and penalty scheme.¹⁷

In the British Zone, military tribunals tried 937 persons, acquitted 260, and sentenced 230 to death. In the U.S. Zone, 177 persons were tried by military tribunals, 24 were sentenced to death, 35 acquitted. In the small French Zone, military courts tried 2,107 people, condemned 104 to death, acquitted 404, and gave 1,235 shorter prison terms.¹⁸

In Western Europe, military trials were also conducted by the Netherlands (35), Norway (11), Canada (5), and Greece (1). Additionally, the three big Western powers tried German defendants in countries where the latter had held official positions. Thus, Generals von Mackensen, Maelzer and Kesselring were tried in Rome and Venice, respectively, by British authorities, while General Dostler was subjected to a similar process by the United States in Rome.¹⁹ In addition, twelve subsequent Nürnberg trials were carried out from January 1947 to October 1948. In these, a motley and highly divergent collection of defendants was tried; many sentenced to death or to long prison terms. These "lower" Nürnberg proceedings were conducted by the United States Government against the following groups: (1) the Concentration Camp Medical Case, (2) the Milch Case against Air Field Marshal Milch, a deputy of Goering, (3) the Justice Case against a number of high-ranking judges of the Third Reich, (4) the SS Case against some surviving leaders of the SS, (5) the Flick Case against this steel magnate and five associated

industrialists, (6) the Farben Case against twenty-four officials of the *Interessen-Gemeinschaft Farben* chemical trust, (7) the Hostages Case against army officers charged with violating the customs of war; let it be briefly noted here that some of these twelve generals, among them Speidel, Lanz, and Foertsch, had actively conspired against Hitler and vainly tried to get in touch with Allied leaders since 1942/43²⁰, (8) the RUSHA Case against National Socialist "Race Administrators," (9) the *Einsatzgruppen* Case against leaders of anti-partisan commandoes, (10) the Krupp Case against this industrial leader and eleven of his collaborators, (11) the Ministries Case against chief administrators in the war economy and the foreign office, (12) the High Command Case against fourteen high-ranking generals of the Army and Air Force.²¹

The main trial of alleged Japanese war criminals, corresponding in scope to the Nürnberg case for the European theater, was the International Military Tribunal for the Far East, convened in Tokyo on 3 May 1946, and concluded on 11 November 1948, or some two years later than its European counterpart. Eleven states furnished judges and prosecutors: Britain, China, France, the U.S.A., the USSR, Canada, Australia, India, New Zealand, the Netherlands and the Philippines. In distinction to the Nürnberg trials, where all defense counsels were Germans, a mixed team of both Japanese and American attorneys managed the defense. Also in distinction to the Nürnberg proceedings, the defendants were accused of but two classes of offenses, crimes against peace and war crimes. There were no charges of membership in criminal organizations and of crimes against humanity, except where they bore directly upon war crimes. Out of the twenty-five surviving defendants, one received a prison term of seven years (Ambassador Shigemitsu), one a term of twenty years (Ambassador and Imperial Foreign Minister Togo); sixteen were sentenced to life imprisonment, and seven were condemned to die.²² The accused given life sentences were: Araki, Imperial War Minister; Hashimoto; Hata; Hiranuma, Prime Minister; Hoshino, President of the Economic Planning Board; Kaya, former Finance Minister; Kido; Education Minister; Koiso, Prime Minister; Minami,

War Minister; Oka; Oshima, Ambassador; Sato; Shimada, Navy Minister; Shiratori, Ambassador; Suzuki, President of the Economic Planning Board (a post also held by Hoshino); Umezu, Minister Without Portfolio. The seven who were hanged were: Dohihara; Hirota, Prime Minister; Itagaki, War Minister; Kimura; Matsui; Muto; and Hideki Tojo, Chief of the Army General Staff and Prime Minister.²³

Aside from the military trials held by Australia (numbering 275) and China (numbering two), Britain and the United States conducted further proceedings. Thus, the U.S. heard 317 cases in Japan, 11 in China, 97 in the Philippines, 25 in the Pacific Islands, for a total of 3,095 defendants tried, 448 acquitted, 689 condemned to death.²⁴ Perhaps the most famous of these cases (or, most infamous, according to one's interpretation of justice) was the trial of the able General Yamashita, conqueror of Malaya and Singapore against an enemy vastly superior in numbers, and later, commander of the Japanese Army in the Philippines. Sentenced to death, his case was appealed to the ultimate pinnacle of the U.S. Supreme Court which upheld the conviction.²⁵

The Japanese "democratization" counterpart to the German Denazification was also numerically impressive, involving the examination of millions of questionnaires; it seems to have been more efficient, as "only" some 200,000 persons of formerly higher status were purged from public life.²⁶ SCAP, Supreme Commander for the Allied Powers, however, had other deep-going reforms in store for the Japanese, including the renunciation of divinity by the Emperor (the revering of whom was enshrined in the official state religion, *Shinto*), and the democratization of the Meiji Constitution of 1889 in harmony with the principles of the Potsdam Declaration. Wisely, SCAP, General McArthur and his advisors retained the office of Constitutional Emperor, making him the titular "... symbol of the State and of the unity of the People ..."²⁷ Again, the scope of this paper prohibits further unravelling of this fascinating theme.

In sum, one may safely say that millions of people in the occupied countries of Europe and the Far East were directly or indirectly affected by the war crimes trials conducted by the Western Allies. In conjunction with the lost war, the

numerous and multilayered judicial proceedings against members of the former Axis Governments—and, by extension, against the peoples ruled by them—radically uprooted social and political patterns which, in certain instances, had stood the test of centuries, or of millenia. Purists may argue that the suffering of the defeated (as well as of some of the victors) was brought on by the aggressive and brutal conduct of their leaders, and that the victors only strove to re-impose order and justice on “the world.” One may ask that, if all was well with the world before the so-defined aggressions started, why did they start at all; and, if all was not well, why did the wise victors-to-be not change it for the better, or, failing in this, refrain from bandying about “idealistic” statements purporting to show that they could? In other words, the preconditions and the conduct of the war crimes trials were not based on traditional legal foundations, but were tainted with uncertainty and “politics.” The rest of this paper will be occupied with tracing the rationalizations of the Allied judges and with laying bare a few crucial weak points in the *plaidoyers* of the Allied persecution. Viewed positively, the content of the paper will center about the struggle carried on against legal uncertainty and the exigencies of a war-ridden world by those Allied jurists who desired to arrive at new, more comprehensive, and less challengeable, principles of international law—a struggle against themselves, so to speak. We shall try to examine the actions of the Western powers at the trials by the guiding light of these questions: (1) how did they justify their police and judicial proceedings? (2) did their procedures accord with their professed substantive principles, and could these principles claim to be extensions of existing international usage and law? (3) possibly, could the failures alleged of the trials be said to spring from failures and contradictions in the *Grundnormen* (to paraphrase Hans Kelsen) of Western Civilization, of the Western Powers, or of their principal leaders? The questions have been raised, but they cannot with finality be laid to rest within the confines of this paper.

With emphasis on the actions of the International Military Tribunal at Nürnberg, such orientation will necessitate locating the foundations of the war trials, outlining a his-

tory of attempts at humanizing warfare, including the drawing of inferences from the development of international relations between the wars, and touching on the main criticism of the trials. These, showing errors of omission and commission, as it were, of the Western Allies, will be treated in separate sections—errors worthy of high rank on any perennial list of war crimes—yes, deeds unpunished, unmitigated, but glorified, as having contributed to the annals of civilization and “progress.”²⁸ (to be continued)

Footnotes

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The Malmédy Massacre and Trial

RAY MERRIAM

In 1977, I received a newspaper clipping from a reader of my own publication, *The Military Journal*. The clipping contained an interview with Paul Martin, a survivor of the so-called "Malmédy Massacre," and had apparently been published on the previous anniversary of the incident.

Martin's comments are quite interesting. It is readily apparent that he has no grudge against the men of Peiper's unit for what they did, and he states:

"They were just doing their job. Besides, we did the same later on. I talked to men in the hospital who said we killed unarmed prisoners of war."

However, based on what I had read about the "massacre" previously, some points made by Martin and the interviewer did not seem quite correct. This led to my re-reading just about everything I had on the subject (which, at the time, was limited to other historians' published accounts). I not only discovered some points where the interview did not seem factual, but also that the other accounts could not agree on certain important points. Thus, I added some editorial notes in several places when I published the interview in early 1979.

A number of people wrote in to comment on this interview. Though I did not feel my editorial notes were especially controversial, since they were based entirely on fairly standard works, I did expect to receive some mail from irate readers.

However, out of over a dozen letters and brief comments made by readers concerning the Martin interview, only three, surprisingly, questioned my editorial comments. Two were strictly emotional outbursts. The third, however, was considerably less emotional and attempted to refute my comments by utilizing two sources I had not consulted.

The publication of that letter, and rebuttals to it by Mr. Landwehr and myself, produced additional responses, largely favorable to our point of view. The publication of the Martin interview and the subsequent debate in the letters column of my journal, led to Mr. Brandon of the Institute for Historical Review inviting me to this convention to speak on the subject of the "massacre," the trial and its aftermath.

However, in the short time I had available (about four months), I was unable to acquire all the material that one should really examine in order to discuss this subject sufficiently. Certain items, of prime importance to any serious research of the "massacre," have been difficult to locate. Perhaps the most important of these, the published record of the Malmédy Massacre investigation conducted by a Subcommittee of the Committee on Armed Services of the U.S. Senate, had been most elusive for me. Numerous unsuccessful attempts to acquire this book through my local library led me to various used book dealers in an attempt to purchase a copy. Finally, just one week ago, a book dealer located a copy which I have purchased; naturally, a few days later the library informed me they had the same material! Unfortunately, acquiring this work only a few days before the convention would not allow me time to even fully read its over 1600 pages, let alone use it in the preparation of this paper.

Some material did not arrive until the last moment and there is still a considerable amount of material I am still trying to locate. Thus, I am presenting today only some of the important points concerning the incident, the trial and its aftermath. My research will continue beyond this and I will provide the Institute for Historical Review with articles based on my continuing research. At some appropriate point in the future, after I am satisfied with my research efforts, I will produce a book covering the entire subject.

The unit commanded by 29-year-old Lieutenant Colonel Joachim Peiper consisted basically of his First SS Panzer Regiment, a battalion plus an additional company of panzer-grenadiers, two companies of motorized combat engineers, an anti-aircraft company, a few King Tiger tanks of the 501st Heavy Tank Battalion, and a company of *Luftwaffe* paratroopers. Such composite formations were known as *kampfgruppen*, or battle groups, and were formed to per-

form a specific task. The task of *Kampfgruppe* Peiper, as the spearhead of the 1st SS Panzer Division, and, indeed, the 6th Panzer Army, was to reach the Meuse River with all possible speed.

Eventually, the route they actually travelled would take them through Honsfeld, Bullingen, Baugnez, Ligneauville, Stavelot, Trois Ponts, La Gleize, and Stoumont, with elements of his command going to Petit Thier, Wanne, Lutrebois, and Cheneux. In each of these towns, and at times on the roads between them, it is alleged that men from Peiper's command killed various numbers of unarmed American soldiers as they were surrendering, or after they were captured. Additional numbers of dead civilians have been largely attributed to Peiper's men also.

The exact count of the dead, American military and civilian, has never been conclusively established. At the trial, the prosecution declared they would prove the murder of from 538 to 749 prisoners of war and over 90 Belgian civilians (and they suggested that the number was probably even higher.) It appears that the figures finally settled on were 350 American soldiers and 111 civilians.

And of these, it is not certain how many may have actually been justifiably killed: some Americans may not have totally surrendered to their captors; some may have attempted to delay or impede the progress of Peiper's troops, or made outright sabotage attempts; some may not have surrendered all their weapons; others may have been slow to obey commands or even totally disobeyed them. There was the possibility of accidental shootings as well.

Yet, one cannot deny the fact that at least some American prisoners had been killed under highly suspect circumstances, if not murdered outright.

The matter of civilian deaths along Peiper's route of advance is even more clouded. Many were, indeed, killed, but it could not always be clearly established by whom and under what circumstances. In house-to-house fighting it was a common tactic to toss grenades into buildings first and then rush in with weapons firing.

Accidental deaths of civilians caught in battle zones was the rule rather than the exception. One woman, carrying her baby, was killed while running from house to house, trying to escape the battle; it was not determined which

side fired the fatal shots, but it was most certainly accidental.

In one instance, a Belgian killed a wounded German soldier with an ax, and was promptly shot by Peiper's men.

Evidence given at the trial, however, did indicate that some civilians were killed without justification by Peiper's troops.

Claims that Belgian guerrilla fighters were active throughout the area were proven truthful. One defendant told how an officer instructed him to shoot a Belgian, the officer claiming the Belgian was a guerrilla fighter.

The mere thought of the presence of guerrillas, who would be virtually indistinguishable from the rest of the population, would obviously make any soldier trigger-happy around civilians in a combat zone. Some defendants, including Peiper, claimed to have seen civilians firing on German troops.

But in some cases, the claim by the prosecution of the killing of civilians and military personnel by Peiper's troops could not be proven or was effectively disproven.

The prosecution claimed at least nine civilians were murdered by Peiper's men in Bullingen. One of the defense lawyers made a brief investigative trip to Bullingen. He brought back an affidavit from the village mayor and registrar, whose task it was to keep track of the citizenry (and not a very hard task in a small community of about 300), which stated only two citizens had died since 16 December 1944: one of natural causes, in 1946, the other by shrapnel from American artillery fire (the latter claim was supported by an affidavit from the husband of the woman who was killed). Still, it was possible that transient civilians might have been killed in Bullingen by Peiper's men.

The prosecution, on the basis of a number of sworn statements, alleged that as many as 311 American prisoners had been killed in La Gleize. Hal McCown, ultimately the defense's star witness, was a major at the time of the Offensive and spent several days as Peiper's prisoner in La Gleize. He maintained that during that time he had not seen a single dead American prisoner. The prosecution pointed out that McCown had not seen all parts of the village.

The defense was, however, able to offer several affidavits by La Gleize residents who had been present during

the Germans' stay there. None had seen any American prisoners shot, nor the dead bodies from any alleged shootings, nor had they even heard of any such incidents.

These were followed by testimony from German witnesses who supported the observations of McCown and the civilians. But, as in other instances during the trial, the Belgians' testimony in favor of the defendants was highly effective, since they had no stake in the outcome of the case. Indeed, they would tend to be hostile towards the defendants if anything.

The defense was often able to counter the prosecution's allegations, though not always successfully. Part of the problem was in trying to defend 74 men at once. Although all were accused of the same basic crime, each played a different part in it. Separate charges, though not always specific, were brought against each, however, the U.S. Military Government had determined they be tried en masse for the sake of "efficiency."

The first review of the trial was performed by Maximilian Koessler, a civilian attorney of the War Crimes Branch of the Judge Advocate General's Department. Koessler believed the mass trial, and especially the use of numbered placards worn around the defendants' necks as a means of identification, made it difficult for the judges to distinguish one prisoner from another. The result was that evidence of guilt against some would tend to be damaging to all.

The defense did request that two separate trials be held: one for those accused of having issued illegal orders, and another for those accused of having carried them out. This request was denied by the court, in the first of many instances where the court would favor the prosecution, even when the defense was clearly in the right.

The bench assembled for the trial consisted of eight men. The presiding officer was Brigadier General Josiah T. Dalbey. The crucial position of law member was filled by Colonel Abraham H. Rosenfeld; it was his duty to interpret applicable law and determine procedure. (Rosenfeld had recently acted for the prosecution in the Mauthausen Concentration Camp case and thus one has to suspect his objectivity in the Malmédy case.) Line officers, all colonels, made up the rest of the bench.

Chief defense counsel was Colonel Willis M. Everett, Jr. Everett had only just arrived overseas and was actually horrified by his assignment. He accepted it with reluctance, due partly to the awareness of his own professional inadequacies (having had virtually no courtroom experience previously), but primarily for the repugnance he felt for the ostensible crimes of his clients.

After the trial, his continuing efforts for the Malmédy defendants was due to his belief that justice had not been properly served.

Six Army attorneys were designated assistant defense counsel; of these, only one, Lieutenant Colonel Granger G. Sutton, had had extensive courtroom experience.

A civilian member of the defense staff, Herbert J. Strong, born and raised in Germany, was a Jew and refugee from Nazi Germany. Being fluent in German, he was an invaluable member of the defense staff. Later, during the Senate hearings on the trial, Strong criticized the Army's conduct of the investigation and trial. He also believed, that while some of the defendants were guilty, it had not been proven beyond a reasonable doubt. And his testimony could not be easily brushed off as pro-Nazism or anti-Semitism.

The defendants were also allowed to engage native German counsel, and some did so, but their value was limited due to the ever-present language problem and their unfamiliarity with American legal procedure.

The original investigation team assigned to the case included Captain Dwight Fanton, a graduate of Yale Law School, Captain Raphael Shumacker, First Lieutenant William R. Perl, and two civilian Army employees, Morris Elowitz and Harry Thon. Perl, Thon, Elowitz, Shumacker, and another investigator, Joseph Kirschbaum, were accused, during the trial, of having used physical and psychological duress in order to extract sworn statements from the defendants. The use of mock trials and threats was admitted by the investigators, but all manner of physical abuse was denied.

The following allegations were made by defendant Hendel:

...on 4 April 1946 I was led from my cell under a black hood, was put into a cell facing the door and was then

beaten in the abdomen and face until I fell to the ground. When a moment later the hood was taken off, Lieutenant Perl and Mr. Thon stood before me. During the subsequent interrogation, I was also beaten several times. No notice was taken of my request to have the interrogation postponed since I was not in condition for it at that time. The facts described happened before my interrogation. During the interrogation, promises were made to me but since I did not know anything and today still do not know anything of an order, all sorts of threats were made to me and since things were immaterial to me and I wanted to avoid further beatings, etc., I wrote down everything that was dictated to me.

Many additional allegations were made by defendants, all in the same vein.

Later, the Senate investigation would show that at least some of these allegations of physical brutality, denied by the interrogators at the trial, were founded in evidence.

The prosecution team for the trial included interrogators Perl, Thon, Elowitz, Kirschbaum and Shumacker, plus First Lieutenant Robert E. Byrne and Lieutenant Colonels Homer B. Crawford and Burton F. Ellis. Ellis became chief prosecutor.

The guards at the prison where the interrogations took place were not under the control of the war crimes team. They also, for a time, included Polish refugees who harbored considerable resentment towards Germans—and especially SS men. Some defendants specifically mention physical abuse by these guards as they were being led between their cells and the interrogation rooms and while waiting in halls, all the time wearing black hoods over their heads. (The hoods were claimed to be necessary to keep the prisoners from recognizing each other and to prevent them from speaking to fellow soldiers.) Kicking, punching, beating about the arms, and pushing prisoners down stairs, in addition to verbal abuse, was conducted frequently, much to the amusement of the perpetrators.

After the trial, Everett attempted to get the Supreme Court to hear the appeal of the Malmédy Case defendants. In May 1948 the Court's decision not to hear the appeal prompted the Secretary of the Army, Kenneth C. Royall, to order a stay of execution of the sentences pending further investigation.

This decision by Royall prompted at least some persons who had been close to the case to comment.

A letter from James R. Rosenfeld, father of one of the American soldiers alleged to have been shot by Peiper's men at the Baugnez crossroads, to Senator Irving M. Ives, was in protest to Royall's decision. It stated in part:

It appears that the defense attorney for the Germans, Colonel Everett, does not ask that the sentences be set aside because of their innocence but solely because of the weird procedure allegedly used by the American prosecutors in seeking confessions.

I am altogether in favor of accused German soldiers being ably defended to the last ditch. However, I am certain that they received a fair trial and due justice rendered in their sentences. But in view of the fact that the act for which they were convicted was such an outrageous atrocity, I feel that the War Department would be indulging in mock sentimentality were their sentences to be remitted because of overly shrewd legal tactics or the invoking of minor technicalities of the law.

I would therefore appreciate anything that you can properly do in behalf of the memory of my son and those other American soldiers so cold-bloodedly massacred to the end that just law and not legal technicalities shall prevail.

One of the survivors, Virgil P. Lary, also protested, writing directly to Royall. He stated:

I was the only officer to survive this ordeal and I am now in a retired status due to disability received at that time. I mention this as I feel that it is necessary for you to know that I am competent to discuss this case. It was my pleasure to return to Dachau and to testify with other survivors.

Before the Malmédy Case was heard we spent three months in Europe awaiting the trial to begin. During this period I personally observed the techniques and methods used by the War Crime Teams in obtaining confessions. . . only the fairest methods were used in the interrogations. No group of Army personnel have ever, in my opinion, conducted their investigation more thoroughly or efficiently. Any criticism from an individual that did not have an opportunity to observe this work is unfair, unkind to the parents, wives and children of those American men and is not based on

truth. I am certain that you will quickly find that what I say here is correct when you conduct your investigation.

If you so desire I would be happy to present a true, unquestionable picture to you or your investigating group.

However, a letter from Fiske H. Ventres to Royall, provides a different view:

...at Bremen, Germany, I was billeted with a member of the War Crimes Commission who had just resigned his post because of the methods employed by "Americans" to gain confessions and convictions. According to him confessions were the sole evidence against the accused and no methods were too brutal to employ in gaining the confessions. One defendant was beaten to death because of his refusal to sign a confession and as a lesson to his other unwilling fellow defendants. To prove his point the resigned agent produced from his trunk the blood-caked hood he, himself, had removed from the head of the murdered German.

From one end of Europe to the other, people are quite aware of the true character of these so-called trials, from Nuremberg to the Bulge. They know full well the identity of those conducting the proceedings and, I might add, a great many Europeans are more than a little suspicious that what is being done is more in the interest of another nation than to the United States.

The first two letters characterize the general mood of the country towards the trial and its defendants. Not until the Senate investigation did that mood begin to change. After the investigation, things quieted down. But then in 1956, after Dietrich had been released from prison and Peiper's release was imminent, the call for vengeance was renewed.

Articles in magazines and newspapers retold the story of the atrocities and the trial—too often glossing over, or totally ignoring, the irregularities in the interrogations and trial. And it made little difference that the facts in these articles were often grossly inaccurate.

One article in particular, written by Emile C. Schurmacher and published in the May 1956 issue of a sensationalistic pulp magazine called *Real Adventure*, was titled, "Who Turned the Killers Loose?" Schurmacher's account of the incident reads more like fiction; the majority of his errors

could have been corrected had he examined the trial records.

Peiper was, of course, released despite the outcry from "concerned citizens" and most of the veterans organizations. In 1964 he moved to France where he made a comfortable living as a translator. But in 1976 a sensational article on Peiper appeared in a French communist newspaper. A two-week campaign of threats and harassment followed, during which time Peiper was preparing to leave France, and on the night of 14/15 July, he was killed in a fire-bomb attack on his house.

A CIA agent in Bern, Switzerland, claimed to have unmasked Peiper and put the information of his whereabouts in the hands of his killers. Yet Peiper's residence was not a real secret. A group calling themselves the "Avengers" (supposedly composed of former members of the French resistance) claimed responsibility for Peiper's death. But it is believed that Israel's Mossad was actually responsible; they were operating in France at the time against Palestinians; they were the only ones with the motivation and means to kill him, and Simon Wiesenthal had also suddenly started up a campaign against Peiper.

There are still, however, many unanswered, and even unasked, questions:

Why are the statements and testimony of a handful of the survivors continuously repeated as evidence of a massacre? What about the statements made by the other survivors?

In the initial attack on the American column at the Baugnez crossroads, some GIs were wounded. Descriptions of the attack indicate that the column was fired on by all manner of tank cannon, mortars, machine gun and small arms fire. Photos clearly show the destroyed, burned-out, and bullet-and-shrapnel-riddled vehicles of the column. It would seem highly unlikely that no one would be killed in such a battle. Were any Americans killed in the battle, prior to the alleged massacre? If so, how many--and are they included in the number of dead alleged to have been murdered by Peiper's men?

What was the "new information" Everett wired Peiper he was on his way over with? (Everett died before he could make the trip.)

The big question seems to be whether or not an order existed that prisoners were to be shot. No proof of a written order has ever been found. Many of the defendants claimed orders to such effect were given by their superiors, prior to and during the Offensive.

The prosecution's claim that such an order had been given by Hitler or at least some higher authority above Dietrich could not be conclusively proven, although some comments made by Dietrich and others to their subordinates could be interpreted in different ways.

If such an order was given by any higher authority above Peiper, why was his unit the only one to carry them out? If the order originated with Peiper, why did they kill only some prisoners and not others?

U.S. troops not only brutalized and killed German prisoners on their own—before, during and after the Battle of the Bulge—but orders to that effect had been given. An order issued on 21 December 1944 by Headquarters of the U.S. 328th Infantry Regiment stated:

"No SS troops or paratroops will be taken prisoner, and will be shot on sight."

Isn't just the issuance of such an order a war crime? Weren't some of the Malmédy Case defendants being accused of the exact same crime? How many German bodies littered the battlefields who had been the victims of American and Allied war crimes? Where is their justice?

And there are many more questions that need to be asked. More importantly, they need to be answered, although many will probably never be satisfactorily answered.

For those who desire to do some further reading on this subject, I can recommend James J. Weingartner's *Crossroads of Death: The Story of the Malmédy Massacre and Trial*, published last year by the University of California Press. This work, above all others that I have examined to date, is the most complete and, perhaps, the most objective account, but it is still far from the final word on the subject.

Another account which I have been informed is somewhat objective is Charles Whiting's *Massacre at Malmédy*, originally published in 1971 by Stein and Day. Some groups thought the book too objective and apparently forced the

publisher to stop selling it; copies of that edition have proven hard to find. However, earlier this year Stein and Day's new catalog included a listing of this title in a paperback edition.

At the trial Everett concluded his closing summary with a quote from Tom Paine:

He that would make his own liberty secure must guard even his enemy from oppression, for if he violates this duty, he establishes a precedent which will reach himself.

And finally, a personal interview with Peiper had been arranged for Weingartner. Unfortunately, Peiper's untimely death occurred before the interview took place. Ultimately, Weingartner concludes his book with:

"In some sense, Peiper was one more victim of the crossroads of death. May he be the last."

Fire In The Reichstag

PETER WAINWRIGHT

By the early 1930s, the situation in Germany was becoming highly explosive. A third of the workers were unemployed, and democracy was on the verge of collapse. The Communists saw in this their best opportunity to seize power since their abortive revolution in 1918. A revolution was clearly in the offing, but despite the support of a few million voters and the Soviet Union, power seemed to be slipping from the Marxist grip.

The German people were turning to a new kind of socialism—National Socialism—and even some of the Communists were looking to Adolf Hitler for their salvation.

The Red response to this situation was one of extreme violence. One notable victim was the 21-year old poet and voluntary social worker Horst Wessel, who was murdered in 1930 after writing a stirring marching song for his Brown Shirt comrades. Two years later, as the General Election of July 1932 loomed nearer, the Reds abandoned all pretence of debate and discussion. Bloody terror became the order of the day.

In the six week period before the election there were more than 450 political riots in Prussia alone. In July, 38 Nazis and 30 Communists were killed. But the Red Terror failed. In the election, the Nazis more than doubled their number of seats in the Reichstag, and became the largest party; and in January 1933 President Hindenburg bowed to the inevitable and asked Adolf Hitler to lead a coalition government. The general election in the March of that year resulted in a clear victory for the Nazis and their nationalist allies.

Red fury now knew no bounds. In the campaign of violence and illegality that followed, the Union of Red Fighters openly called on their followers to disarm the SA and SS, while a few days later an official Communist publication, *Red Sailor*, urged: "Workers to the Barricades: forward to victory: fresh bullets in your guns: draw the pin of the hand grenades." A bloody revolution seemed imminent. A signal

for its commencement was anxiously awaited, and it appeared to come on 27 February when the Reichstag building in Berlin was set on fire.

A Dutch communist, Van der Lubbe, was arrested near the scene, and subsequently he and four other suspects, including Torgler, the leader of the communist group in the Reichstag, were put on trial. The official report of the provisional inquiry showed that the Red group had had "a remarkable number of party meetings in the Reichstag of late, without any reason which could be traced." At Liebknechthaus (the Communist HQ named after a leader of the abortive 1918 revolution), the authorities found lists of a large number of people who were to have been killed or arrested.

Van der Lubbe admitted that he had fired the building and that it was meant to be a signal for revolution. But, he claimed, contrary to expert testimony at the trial, that he had destroyed the building single handed. He stuck to his story, but elsewhere the Reds were spreading the lie that the fire had been started by the Nazis themselves, and that Van der Lubbe was a degenerate half-wit and homosexual prostitute planted on the scene as a "fall guy."

Just two days after the fire the *Daily Worker* (forerunner of the *Morning Star*) official organ of the British Communist Party, carried the banner headline "Nazis burn down the German parliament," and then went on to state that the "Fascists" had accused the Communist Party of having done it "without a shred of evidence."

Thus was born one of the great myths of modern history—that the Nazis set fire to their own Parliament to provide an excuse for curbing the activities of the Communists. It might be said that some plausibility was given to the myth by the action of President Hindenburg (who was not a Nazi) on the day after the fire.

Fearing that another Communist revolution had started, he declared martial law and suppressed Marxist propaganda in Prussia. More substance was provided for the myth when the old Weimar Constitution was changed by the passing of the Enabling Act, which has been falsely represented as giving dictatorial powers to Hitler.

The act had nothing to do with the Reichstag fire, but was a necessary part of the Government's program for overcoming the grave social and economic crisis in Germany. Nonetheless, such actions provided hooks on which the anti-Nazi media and politicians could hang their multi-colored coat of lies and misrepresentation which came to be seriously accepted as authentic history.

The trial of Van der Lubbe and the other suspects should have dispelled any suspicion of Nazi guilt. It was a scrupulously fair trial which resulted in the acquittal of all the defendants except Van der Lubbe himself.

Anti-Nazi propagandists, however, were far from being dismayed. They turned their attention on a *Brown Book* of alleged evidence compiled by communist exiles, and a farcical "counter-trial" which they staged in London which, not surprisingly, found the Nazis guilty.

According to the *Brown Book*, a group of Nazis entered the Reichstag via a tunnel which was connected to the residence of Herman Göring, President of the Reichstag. They were supposed to have gained entry at 8.40pm, set the building on fire and then left, after pushing the half-wit Van der Lubbe into the building just after 9pm. The police arrived on the scene at 9.22pm. Evidence was given at the "counter-trial" by witnesses, purporting to be Nazis seeking repentance, that they were led by a Brown Shirt named Heines. It was ascertained later that Heines was making a speech elsewhere at the time of the fire.

Another confession was supposedly made by Karl Ernst, then chief of the Brown Shirts in Berlin. Apart from the fact that this confession did not turn up until after Ernst's death, it slipped up on one vital point. As with the other "confessions," it alleged that the Nazi arsonists were in the Reichstag from 8.40pm until 9.30pm. But at 8.45pm, a postman entered the building to collect the mail, and left again at 8.55pm without seeing anything out of the ordinary or noticing the smell of gasoline or other fire raising substances.

The full truth is not yet known, but sound basic facts—certainly more than enough to discredit allegations of Nazi responsibility were brought to light in Britain by the liberal historian Professor A. J. P. Taylor, who admits that he had

accepted the myth unquestioningly “without looking at the evidence.”

Later, however, writing on “Who burnt the Reichstag” in the August 1960 issue of the specialist magazine *History Today*, Taylor, working largely on evidence provided by Fritz Tobias, an anti-Nazi German civil servant, and which had been published earlier in *Der Spiegel*, points out that the Nazis made no attempt to manufacture evidence against the Communists—which seems a strange omission if, as alleged, the whole affair was staged to justify the suppression of the Communists.

As for the counter-trial, one of the witnesses there was “muffled to the eyes” according to Taylor, who wryly adds: “This was a wise precaution: he was in fact a well-known communist and unmistakably Jewish.”

When considering the facts, it seems incredible that the myth of Nazi responsibility for firing the Reichstag could ever have been accepted at all. Yet it was, and by reputable historians such as Alan Bullock, author of *Hitler: A Study in Tyranny*, and Anthony Sutton, author of *Wall Street and the Rise of Hitler*. One wonders what other mythical versions of historical incidents have been accepted by historians and others “without looking at the evidence.”

Zionism & American Jews

ALFRED M. LILIENTHAL

It had been a nasty, rainy night when an elderly, affluent Hartford couple made their way from their home to a meeting. As their car slowly turned left at the entrance to the Jewish Community Center, another automobile raced out of the fog and rammed into them. My cousin, whose countless civil and philanthropic deeds had endeared her to the community, was dead before she could reach the hospital; her husband seriously injured.

Ever since the appearance of my *Readers' Digest* article, in which I crossed swords with Zionist Organization chieftain, Rabbi Abba Hillel Silver, my relatives in Hartford had looked upon me as a plain and simple nut, if not a traitor. Former close family ties had deteriorated to a point of near-total ostracism. Nevertheless, blood is thicker than water, and I rushed to Connecticut for the last rites of a wonderful woman, and was among the 800 to pay Sunday morning tribute to her in a packed synagogue—the very one from which, in the presence of many family members, I had been excoriated by the rabbi during the High Holy Days services thirty years earlier for daring to speak out publicly against Zionism.

Having flown up from Washington, I spent the night at the home of other cousins from whom my iconoclastic views had separated me even before the *Digest* piece appeared.

Cousin Bern and I stayed up reminiscing late into the night, and, of course, the Middle East crisis came into our conversation. "You know, I have never been a Zionist," he said. "But something had to be done to provide a home for Jewish refugees. That is why I have always supported the State of Israel, given substantially to the UJA, and even headed the Hartford drive." This reasoning, so typical of thousands of other Jews, has been responsible for the Zionist takeover of the American Jewish community—lock, stock and barrel.

My rejoinder, I feared, fell on ears as deaf as those I had encountered in my continual efforts to open doors to reasoning and to banish emotionalism. Americans of Jewish faith

cannot visualize the extent to which their rabbis and secular leadership, operating through Organized Jewry, have totally deceived them into confusing humanitarianism with nation-building, religion and nationalism. A home could have been found in 1947 for the 285 000 survivors of Hitler's concentration camps without ever establishing a state; just as today security for the Jews of Israel can be obtained without the continued expansionism wrought by the West Bank settlements policy or the ruthless repression of the rights of the Palestinian people.

But only an ever-larger state will appease the hungry ambitions of Zionist leaders. Privately they have incessantly declared that they have no interest in refugees, only in creating a sovereign state. In their atheism and agnosticism, they have manifested even less concern for Judaism, the religious faith. Adroitly exploiting Nazi genocide, their propaganda has used the Holocaust to extract a blank check from Zionist and non-Zionist coreligionists which enabled them in 1948 to bet the future of American Judaism on the roulette of power politics.

Speaking unqualifiedly in the name of all Jews, Zionist acumen made certain that the politicians remained hypnotized more than ever by the "Jewish vote." All they had to do was to remind both political parties that their eloquent support of Israel was a prerequisite for their conquest of pivotal election states.

When so much is at stake in the Middle East, inevitably the question must arise: How has the Zionist will been imposed on the American people? Far from all Jews believed in the concept of the Jewish state, and the Jews themselves constituted but a very small minority of the American population, less than three percent. Is it possible that Americans have been so apathetic that six million can manipulate 230 million?

But there are many compelling reasons why population figures are of little relevance to the Zionist success story. Mahatma Gandhi once remarked: "Numbers are not critical to any struggle. Strength and purpose are." This strength, matched by wealth and position, can be summed up in one word: power. The Zionists have been able to muster fantastic muscle at the right moment and at the right place, or instill the fear that it might be used.

The triumph of Zionism would never have been possible without the 20th century's Holy Trinity: Hitler, the supine politicians and the compliant media. By labeling those who opposed the course upon which Israeli leadership intractably committed their new state as "anti-Semitic," they crushed budding dissent. Without understanding the underlying reasons, the Jewish rank and file could point to the large number of prominent Christian supporters of the state and boast: "Just as it is not necessary to be Jewish to love Levy's rye bread, so one need not be Jewish to be a Zionist." Everyone loves a winner. What little organized opposition there was to Zionism totally collapsed with Israel's stirring victory in the June 1967 six-day war. The anti-Zionist American Council for Judaism all but vanished, and thereafter, even non-Zionists were not ashamed to be counted in Zionists ranks, as *Commentary* editor Norman Podhertz so loudly proclaimed in "Now, Instant Zionism."

A principal reason for the remarkable political success achieved by the Jewish connection and the Zionist connectors lies deep in the American political system. Our system of representative government has been profoundly affected by the growing influence and affluence of minority pressure groups, whose strength invariably increases as presidential elections approach. This makes it virtually impossible to formulate foreign policy in the American national interest. The Electoral College system has greatly fortified the position of the national lobbies established by ethnic, religious and other minority pressure groups—the Jewish-Zionist-Israel lobby in particular.

Under this anachronistic system, state votes go as a unit to the candidate winning a plurality of the vote, which endows a well-organized lobby with tremendous bargaining power. And the Jewish connection has been augmented by the Jewish location: seventy-six percent of American Jewry is concentrated in sixteen cities of six states—California, New York, Pennsylvania, Illinois, Ohio and Florida—with 181 electoral votes. It only takes 270 electoral votes to elect the next President of the United States.

This explains why the politicians have been mesmerized by fear of the "Jewish vote" in a hotly contested state. The inordinate Israelist influence over the White House, the Congress and other elected officials, stems from this ability

to pander bloc votes, as well as to fill the campaign coffers of both parties with timely contributions. The individual Jew who might not go along with Zionist ideology or Jewish nationalism is too cowardly to speak out and take the usurpers of his voice to task; and so the peddling goes forward.

Few Jews appreciate the methodology employed by the powerful Zionist lobby in Washington to keep the politicians in line. It's not exactly pretty, and even in the declining morality of our day, I am certain that many would be revolted by what is done in their name to help the Middle East's "bastion of democracy."

This lobby, fully integrated within our national elective process, has become intrinsic to the warp and woof of the U.S. political system for the past thirty-two years. Show me a man who is running for President, and I will show you invariably a politician who will not dare offend this potent lobby. Show me a legislator in either branch of the congress, and I will show you an office holder who invariably bows to this powerful pressure group. Whereas other pressure groups may have to comb the congressional offices, arguing the merits of certain proposals in order to gain the necessary affirmative votes, the Israeli lobby channels information to its many allies in Congress, rounds up scores of assured votes when they are needed, and has the pleasant task of urging well-intentioned, overly eager members not to wander off with their own competing legislation in support of Israel.

During the height of the 1973 war, a thirty-six hour phone blitz by I.L. Kenen, the head of the American Israel Public Affairs Committee (AIPAC, the Israeli lobby), resulted, on 18 October, in the immediate introduction of legislation in both houses to transfer "Phantom aircraft and other equipment in the quantities needed by Israel to repel aggressors in the amount of \$2.2 billion." A massive campaign prefaced the passage of this military aid bill, and an attempt to strip \$500 million from the legislation was defeated when Kenen fired off ninety-five telegrams to House Appropriations and Foreign Affairs Committee members.

When the influential chairman of the latter committee, Clement J. Zablocki, sought across-the-board reductions in military exports to Middle East countries, including Israel,

he found himself forced to bow to Zionist pressure. The "Israel-Firsters" and AIPAC moved to block him from assuming the chairmanship of the committee in the 95th Congress. Only after a bitter, behind the scenes, conference was an amicable arrangement worked out. The Congressman has not since opposed any of Israel's lofty ambitions on Capitol Hill.

Surprisingly, it was the *New York Times* itself, usually the staunchest supporter of Zionist and Israeli goals, which exposed and analyzed frankly the activities of this most powerful of pressure groups in an August 1975 article. As a demonstration of an allegedly new, U.S. impartiality, President Ford had agreed to sell Jordan the improved Hawk missiles with the NAS systems worth some \$256 million. But the lobby went immediately to work. A secret communication about the proposed sale, based on a classified Defense Department document, sent by the White House to members of the Senate Foreign Relations and the House Foreign Affairs Committees, was leaked to AIPAC by Zionist aides of New Jersey Senator Clifford P. Case and New York Representative Jonathan B. Bingham. Immediately, the lobby mobilized its organization in 197 major and 200 smaller cities across the country, warning of the dangers to Israel. In a two-page memorandum and letter describing the scope and nature of the proposed sale, the lobby concluded that it was capable of "providing cover for offensive operations against Israel."

The communities were called upon to act at once and to apply forceful pressure. Within twenty-four hours of the memorandum's distribution, congressmen were besieged with phone calls, telegrams and mailgrams from constituents urging them to oppose the Hawk sale to Jordan.

Despite the threat that Jordan's King Hussein might turn elsewhere, even to the Soviet Union, the legislators stuck by their guns, and the matter was tabled. An unidentified Democratic Senator was quoted in the *Times* as saying that he would only talk without attribution about the Israeli lobby "because they can deliver votes and they control a lot of campaign contributions. That's why I cannot go on the record or I'd be dead."

"It's the strongest lobby," the Senator added. "It doesn't

dilute its strength by lobbying on other issues—a lot of members resent it, but they don't feel they can do anything about it. That lobby wants to do Congress' thinking on Israel—they don't want any independent judgements."

Demands on the Justice Department to investigate how a classified White House document had been transmitted to an agent of the State of Israel were ignored. The lobby was too strong.

Spade work on the Hill has been carried out by a group of dedicated, key young staff people. Michael Kraft from Senator Case's office; Stephen Bryen of the Middle East subcommittee of the Senate Foreign Relations Committee; Scott Cohen, Senator Charles Percy's aide; Richard Perle of Senator Henry Jackson's staff; Richard D. Siegel from Pennsylvania Senator Richard Schweicker's office; Mel Grossman, an aide to Florida's Edward J. Gurney; Edward A. "Pete" Lakeland, Jacob Javits' aide; Daniel L. Spiegel from Senator Muriel Humphrey's office; Mel Levine, an aide to California's John V. Tunney; Jay Berman from Birch Bayh's office; and Kenneth Davis, an assistant to Hugh Scott of Pennsylvania when he was Minority Leader.

According to Stephan D. Isaacs in his book *Jews and American Politics*, this group has worked "quietly, drafting legislation and other materials and mounting 'backfires' to ensure support of appropriate legislation advancing Israel's many causes" while Senators Jackson, Javits, Ribicoff and others worked "out front" to garner support among fellow Senators.

It was this effort that was responsible for the passage of the Jackson-Vanick amendment to the 1972 U.S. trade agreement with the Soviet Union, the first nail placed in the coffin of détente. Pleas of President Ford—who had earlier expressed sympathy for the plight of Soviet Jewry in a "State of the World" address—to reject this amendment as inimical to American interests and relations with the Soviet Union were to no avail. Jackson, the lobby's stalwart champion on the issue of Soviet Jewry, insisted on encumbering the agreement, mutually advantageous to the U.S. and the Soviet Union, with the amendment guaranteeing an annual emigration of a set number of Soviet Jews. Whether détente is good or not for the U.S. is debatable, but to link this issue with the question of Soviet Jewry is a wholly untenable position.

The one senator who, over many years, consistently refused to bow to Zionist pressures and who defied the Israeli lobby was Senate Foreign Relations Committee Chairman J. William Fulbright. He incurred Zionist wrath when he stated on "Face the Nation" in 1973 that: "The Israelis control the policy of the Congress and the Senate. . .Some-where around 80% of the Senate of the U.S. is completely in support of Israel—of anything Israel wants. . ."

Jews in Arkansas blasted the Senator: "Fulbright's rival in the May 1974 Democratic primary, Governor Dale Bumpers boasted:

I could have bought central Arkansas with the offers of money from the Jewish community. . .The offer of assistance came from people in New York and California who had raised a lot of money in the Jewish community for political purposes.

To the great satisfaction of the lobby, this flow of money helped defeat Senator Fulbright and return him to private life. But this victory in the long run may turn out to be only a Pyrrhic one for American Jews.

In a memorable speech on the floor of the Senate, Mr Fulbright had placed "the whipsawing of foreign policy by certain minority groups to the detriment of the national interest" in its broader, historical perspective:

Mr. President, this nation has welcomed millions of immigrants from abroad. In the 19th century we were called the melting pot, and we were proud of that description. It meant that there came to this land people of diverse creeds, colors and races. These immigrants became good Americans, and their ethnic or religious origins were of secondary importance. But in recent years we have seen the rise of organizations dedicated apparently, not to America, but to foreign states and groups. The conduct of foreign policy for America has been seriously compromised in this development. We can survive this development, Mr. President, only if our political institutions—and the Senate in particular—retain their objectivity and their independence so that they can serve all Americans.

But as long as legislative staff members kept their Jewishness uppermost in mind, vital objectivity could never be accomplished.

The Anti-Defamation League (ADL) of B'nai B'rith, likewise, has done its share in "converting" congressmen at critical moments. Opposition to sending the deadly C-3 concussion bombs to the Zionist state immediately brought overt suggestions from the ADL that opponents were secretly anti-Semitic. "That's the perverse force they strike at in the hearts of members up here," one Capitol Hill aide was quoted as saying. "If you're in opposition to anything Israel wants, you get a big white paintbrush that says you're anti-Semitic."

The story behind legislative chicanery in behalf of Israel scarcely ever surfaces, and when it does, it is summarily dismissed as anti-Semitic propaganda. But one day, predicted a senior U.S. diplomat, according to *Newsweek* magazine, there will be a congressional investigation into how we lost the Middle East that will make the great China debate seem trivial. It is sad to contemplate how many innocent American Jews may suffer for the actions of their self-appointed spokesmen. The undue influence registered by a small minority on behalf of a foreign state will indeed not look pretty.

In the light of day, the link between the thirteen-year Israeli occupation of Holy Jerusalem and the course taken by the Islamic revolution in Iran will be more than clear. The unholy alliance forged between Iran and Israel, supported by pressure on successive presidents, together with the Henry Kissinger-Nelson Rockefeller initiative, during the midst of the hostage crisis, in bringing the Shah to the U.S., will one day become common knowledge. More people, to use the 1948 words of the *St. Louis Post-Dispatch* at the time of Israel's establishment, will complain about "the shameful junking of international interests to regain Jewish votes." The silencing of criticism of Israeli policy by a veritable world Who's Who, ranging from philosopher William Ernest Hocking, Father Daniel Berrigan and Dorothy Thompson to Dag Hammarskjold, Bruno Kreisky and Charles de Gaulle, will in the long run prove to have been a real tragedy for all Americans.

Can the Jewish community in the United States be brought to its senses before total disaster overtakes it? Can the process, once described by the editor of the *Jewish Newsletter* William Zuckerman as "Campaign Judaism," by

which this community has "almost consciously emptied itself of all higher aspirations and spiritual needs and has willingly limited itself to the role of financial milk cow for others" be brought to an end? It will indeed be difficult to tear Jewish leaders and their wives from the massive Israeli Bond and UJA drives, from Hadassah teas, and gaudy banquets, and garish publicity, all masked as philanthropic functions.

Professor of Organic Chemistry at the Hebrew University, Israel Shahak, himself a survivor of Bergen-Belsen, maintains that undeviating devotion to the State of Israel by Israeli and American Jews is "both immoral and against the mainstream of Jewish tradition and is nothing but Jewish apostasy."

Dr. Shahak added:

Jews used to believe, and say it three times a day, that a Jew should be devoted to God, and God alone. A small minority still believe it. But it seems to me that the majority of my people has left God and substituted an idol in its place, exactly as happened when they were devoted to the golden calf in the desert and gave away their gold to make it. The name of this modern idol is the State of Israel.

It will be no simple task to detach Jews from such idolatrous worship. The blatant expansionism and racism, defiantly displayed by Prime Minister Begin did not awaken American Jews. They are unable to discern that the gravest danger to peace stems not so much from geographic expansionism, in the guise of security, or from the seizure of land belonging to Palestinian Arabs for centuries, but from ideological expansionism which views Palestine as belonging exclusively to the Jewish people as inchoate citizens of the state established in their name. It is extremely doubtful whether any successor to Menachem Begin, be he Shimon Peres or Ezer Weizman, will dare to attempt to cast Israel out of its Zionist mold or that there will be a Jewish American revolt.

The myth-makers have been too powerful in weaving their web. Hebrew, Israelite, Judean, Judaism and the Jewish people have been accepted as one, suggesting historic continuity. In fact they were different people in different

historical times with varying ways of life who continually intermarried with indigenous Amorites, Canaanites, Midianites, Phoenicians and other Semitic ancestors of the present-day Arabs. It is too often forgotten that Judaism was a tremendous proselytizing force throughout the world before, and even after, the coming of Jesus. In *The Thirteenth Tribe*, Arthur Koestler, supported overwhelmingly by such anthropologists as Ripley, Weissenberg, Hertz, Boas, Mead and Fishberg, proves that the vast majority of today's Jews are descendants of the Khazars of South Russia. They converted to Judaism in 70 A.D. at the time of the dispersion of the small, original Judaic Palestinian population by Roman Emperors Vespasian and Titus. The Ben-Gurions, the Golda Meirs, and Begins, who have clamored to go back "home," probably never had antecedents in that part of the world.

The American Jew has permitted the Zionist quest for roots in Palestine to lead him into the most dangerous shoals. The abnormal, unique relationship, which he has allowed to be carried out in his name, between Jews in the United States and Israel, has forged an "Israel-First" policy which is an underlying factor in the continuing tensions besetting the Middle East and the Islamic world. U.S. security interests have become endangered; an energy crisis has been thrust into every American home. The enmity towards the United States, incurred in the Arab-Muslim world, has eroded the measureless reservoir of goodwill stemming from the many educational and eleemosynary institutions founded by Americans.

In a world which has never needed spiritual faith more than during this present threat to civilization, universal Judaism has itself become gravely imperiled. For what is left of its universal, ethical precepts without the ethos of righteousness? In the ruthless takeover of Palestine, in driving out the indigenous population, the Israelis have violated tenets deeply imbedded in the preachments of the Prophets. And sadly, American Jews have compounded the felony with racist attitudes towards Palestinians, in particular the Palestine Liberation Organization (PLO).

What is both sad and equally ironic, is that in permitting themselves to be traumatized by a refuted racial myth, the

Jews of America have allowed Hitler to triumph. In doling out incarceration and death while sweeping through conquered Europe, the Führer undid the laws of emancipation and the process of integration for which so many Jews had so-long struggled, when he decreed: "You are not a German, you are a Jew—You are not a Frenchman, you are a Jew—You are not a Belgian, you are a Jew." Yet these are the identical words Zionist leaders intone as they meticulously promote the emigration to the Holy Land of Jews from around the globe, plotting their exodus from lands in which they have lived happily for centuries. Moshe Dayan succinctly expressed it in the *New York Times* magazine: "I am a Jew before I am an Israeli."

Rarely has the deceit of so few been so widely practiced to the detriment of so many, as in the formulation and implementation of American Middle East policy. But normal, friendly relations with all peoples of the region may still be restored. If the PLO is recognized by the U.S. and obstacles to the creation of a Palestinian state are removed, Arab and Jew, Muslim and Hebrew, in an atmosphere of justice, may still renew their millennial peaceful co-existence side by side. But there is no place for Zionism.

Such a happy goal is not illusory. It may be achieved when Jewish Americans find the courage to stand up as individuals and throw off the yoke of Organized Jewry. It is imperative—by word and, more importantly, by deed—for every Jew in the United States to articulate this credo openly and loudly: "Judaism is not Zionism—Zionism is not Judaism—anti-Zionism is not anti-Semitism. Israel's flag is, in no way, mine."

ABOUT THE CONTRIBUTORS

DR. ROBERT FAURISSON was born at Shepperton, near London, in 1929, to a French father and a Scottish mother. He was educated in Singapore, Japan, Marseille, and in Paris at the Sorbonne, where he received his doctorate in 1972. After a short spell teaching at the Sorbonne, Professor Faurisson became Associate Professor in French Literature at the University of Lyon-2 in central France. He specializes in the appraisal and evaluation of texts and documents.

DR. ALFRED M. LILIENTHAL, a graduate of Cornell University and the Columbia Law School, served during World War Two in the Middle East. After a spell working for the U.S. State Department he became a full-time author and political commentator. He has written *What Price Israel?* (1953), *There Goes the Middle East*, *The Other Side of the Coin* and *The Zionist Connection* (1978). He also runs a monthly newsletter *Middle East Perspective*. This article first appeared in *Arab Perspectives*, June 1980. We feel this article to be of great interest to Revisionists, despite the author's apparent acceptance of the unfounded "Nazi genocide" allegation.

RAY MERRIAM was born in Norwalk, Connecticut in 1951. He is the editor and publisher of *Military Journal*.

PETER WAINWRIGHT works as a paralegal in a major British institute. This article first appeared in *League Review* (\$15/yr; PO Box 384, London SW1, England).

MARK WEBER was raised in Oregon where he attended Jesuit High School. Before starting college he lived and worked in Bonn, Germany, and Kumasi, Ghana. Returning to the United States, he studied at University of Illinois, Chicago, then back to Europe for two semesters at University of Munich, Germany. He frequently did research at the Institute for Contemporary History; the IHR's "mirror image" on the Exterminationist side. In 1976, he graduated with high honors from Portland State University, with a BA in history. Receiving laudatory recommendations from a number of professors, he was offered several scholarships for post-graduate study. He chose a full fellowship from Indiana University, and studied and taught there for three semesters. He received his master's degree in central European history in December 1978. He now lives in the Washington, DC area, and works as a freelance German translator, and National Archives researcher.

ANDREAS R. WESSERLE was born in Prague, Czechoslovakia, into a German-Hungarian family. He was raised in Bohemia and Moravia, but later emigrated to the U.S.A. He received his B S in Sociology, and an M A in Political Science from Marquette University. He later received an M A in Political Sociology and Urban Affairs at the University of Wisconsin, Madison. He gained his Ph.D. in Government and Urban Planning at Southern Illinois University, Carbondale. He is a member of several national honor societies, and received a Fulbright return fellowship in 1968. Having worked at the Institute for German Affairs at Marquette University from 1965 to 1966, he has also taught Sociology and Political Science at two large state universities and at three Catholic colleges in the mid-West and East.

The Journal of Historical Review

—THIS ISSUE—

—Cremator Hours—
the Possible and
the Impossible

Justice and the
on-going NS Trials

plus

Lawrence of Arabia
(revised)

Unanswered Correspondence
Butz, Brandon, Chaim

Volume Two, Number Three

Fall 1981

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CONTENTS

Unanswered Correspondence	197
<i>Messrs. Butz, Brandon, Chaim</i>	

The Problem of Cremator Hours and Incineration Time	219
<i>Dr. Reinhard K. Buchner</i>	

West German Justice and so-called National Socialist Violent Crimes	249
<i>Dr. Jur. Wilhelm Stiglich</i>	

The Enigma of Lawrence	283
<i>Desmond Hansen</i>	

About the Contributors	288
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A Note from the Editor

Well, what does one say on assuming the editorship of *The Journal of Historical Review*? "Hello," I suppose.

I know these are some pretty big boots to fill, especially with the violent cross-fire and all. But the fruits of Revisionism, in my view, are just too valuable to take lightly.

We can certainly use a more honest history; leading perhaps to a more cause-and-effect-aware citizenry. These can make for a far more sane and responsible leadership.

Sound decisions are not made with false, unscrutinized data.

And only the slavemaster prospers where but a single view is heard.

But should a blasphemy be uttered to challenge that view, the fellow who dared utter it is threatened with sacking. They say nasty things about him in the papers and glare at his associates hoping that they don't become similarly obsessed.

Revisionists go into the teeth today of the heaviest slavery of all—the slavery of thought.

In the arena of what is "acceptable," lies are often bought with cowardice. Fear of facing the truth takes the sting out of responsibility, sweeping the consequent penalties under the rug—for a time.

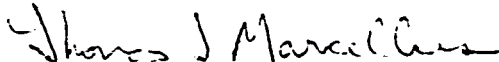
But with the better part of the world now under the influence of powerful interests who debase laws and slant texts, we're all headed for the concentration camp.

Harry Elmer Barnes thought that one way out was to "bring history into accord with the facts." We agree. And so in pursuit of this worthy aim, allow me to introduce you to Drs. Reinhard K. Buchner and Wilhelm Stäglich.

Dr. Buchner is trained in physics and engineering and is therefore well qualified to estimate what was physically impossible: The cremation of "millions."

Dr. Stäglich specializes in jurisprudence and served as a judge in West Germany, that is, until he began publicizing his contention that prejudice and coercion in the pursuit of justice produce lies and injustice. He knows the truth about those on-going "war-crimes" trials and I'm sure you'll find his presentation enlightening.

So welcome, and good reading!



Thomas J. Marcellus

Unanswered Correspondence

LEWIS BRANDON & ARTHUR R. BUTZ

Christopher Hitchens
New Statesman
10 Great Turnstile
London WC1V 7HJ England

26 August 1980

Dear Christopher Hitchens:

If the *New Statesman* is not "part of Israel's media chorus" (NS 20 June 1980) then why is it that your paper refused to print letters from three distinguished Revisionist academics, after they were slandered in your tractate last November?

Your distinguished editor felt that the views of these academics, i.e. anti-Zionist and skeptical of the "Holocaust" group-fantasy, removed them from the arena of debate. The Press Council is now deliberating on Page's curious views on freedom of dissent.

I really would appreciate your reactions, Chris, for it seems to me that there is one part of the Zionist apparatus which seeks to neutralize debate by touching tangentially on the more sensitive issues, and then skating away again before they can be thoroughly gone into. At a stroke, the Zionists can claim to be "covering all aspects in free debate" but yet simultaneously squelching any aspects of that debate which go outside their parameters.

Hope to hear from you.
Sincerely

Lewis Brandon

Letters to the Editor
West Palm Beach Post
P.O. Drawer T
West Palm Beach, FL 33405

15 September 1980

Dear Sir:

In your issue of 15 August you describe Lili Meir as finding her Auschwitz photo album at Auschwitz.

In your issue of 27 August you describe her as finding the album at Dora-Nordhausen.

In your 15 August issue you describe Auschwitz being liberated by noisy, musical Allied troops. (Auschwitz was liberated by Soviet troops.)

In your 27 August issue you describe Dora-Nordhausen being liberated by singing American troops.

The entire feature represents a kind of Holocaust Hoax in miniature. Contradictions from one day to the next; distortions and lies day in and day out.

Sincerely

Lewis Brandon

Letters to the Editor
Home News
New Brunswick, NJ 08903

15 September 1980

Gentlemen:

In an article on Holocaust Studies (30 August 1980) a caption to a photograph of Dachau reads:

... the camp's elaborate system of gas chambers and crematoria.

I would be very interested in finding out what your evidence is for this allegation. Most Holocaust commentators

today acknowledge that none of the camps in Germany-proper had "gas chambers."

Simon Wiesenthal in *Books & Bookmen* (April 1975) writes that:

"there were no extermination camps on German soil. . ."

Dr. Martin Broszat writes in *Die Zeit* (26 August 1960):

"No Gassings at Dachau."

None of the major Exterminationist authors such as Hilberg, Reitlinger or Dawidowicz maintain such a position as your paper.

Perhaps your contributor should step forward and present his startling new evidence for examination?

Sincerely

Lewis Brandon

The History Teacher
California State University
Long Beach, CA 90840

28 October 1980

Dear Sir:

I have just read Mr. Mork's article on "Teaching the Hitler Period" in your August issue, which mentioned our Revisionist works on the "Holocaust."

Inter alia, Mr. Mork decrees: "In my judgement, these volumes have no place on the shelves of an undergraduate library."

He later alleges that Revisionist works on the "Holocaust" are "anti-Semitic" and similar to *The Protocols* and *Mein Kampf*.

Since all our publications are fully referenced—the Butz book contains 14 pages of sources—it would seem that it is *per se* anti-Semitic to challenge the veracity of Holocaust "history." I wonder how then Mr. Mork would treat those Jewish writers who challenge the authenticity? How does

he regard Gitta Sereny, who wrote in the *New Statesman* of 2 November 1979 that:

"Auschwitz, despite its emblematic name, was not primarily an extermination camp for Jews and is not the central case through which to study extermination policy."

How does he regard Simon Wiesenthal who wrote in *Books & Bookmen* of April 1975:

"there were no extermination camps on German soil. . . "

Both of these statements revise the previously accepted versions of the Holocaust legend. Are only revisions of detail allowed, and not of the substance?

In any case, who on earth is this pompous Mr. Mork to dictate what can and cannot have a place on library shelves? Maybe "in his judgement" the Butz book has no place, but maybe in someone else's all points of view should be represented.

A host of educational civil liberties organizations recently filed an *amicus curiae* in Warsaw, Indiana, to prevent the school board from censoring library shelves. They said:

"The public school should be a vibrant, free market of ideas. If the right to read and be exposed to controversial ideas cannot flourish in the school house, the prospects are bleak that it will ever flourish anywhere in society."

Obviously, Mr. Mork would not agree with such high-minded sentiment. He prefers to engage in book-burning in case his students start to question his own "Indisputable Historical Truths" about the "Holocaust" notion.

Sincerely
Lewis Brandon

Letters Department
Panorama
P.O. Box 950
Wayne, PA 19087

10 November 1980

Gentlemen:

I am amazed at the candor with which William L. Shirer writes about World War Two TV movies. ("The Nazis are Coming! The Nazis are Coming!" November 1980).

He actually describes the Nazis as "bad guys" and the Americans as "good guys" in the same two-dimensional cardboard-cutout style which has been the curse of televisual drama since its inception. In his hysterical, paranoid urge to stereotype the *dramatis personae* he lurches into terminology which would be laughable if it were in any other context: "fascination with evil," "evil genius," "monsters," "barbarism," "band of ruffians," etc. etc.

Why is it that viewers can be allowed to see all sides; all points of view; all outlooks, on every war in history, with the exception of one: the Second World War? Why do we still maintain that this was the one war ever fought that had "bad guys" on one side and "good guys" on the other? "Monsters" and "Saints"? "Evil" and "Good"? "Guys in Black Hats" and "Guys in White Hats"? Is this the sum total of television's educational ability? Has TV become so jejune that it has to perpetually deal in pigeon-holed people?

Shirer's scant attention to facts also omens badly for us. We are now told that the Nazis killed "six million Jews and six million Slavs." We are told that Hitler had "only one close friend, Ernst Roehm." I am afraid that Mr. Shirer has allowed his poetic license to run away with his historical accuracy.

Where, in any of these movies, is there ever any attention given to the facts? In dealing with the Anne Frank remake, why does Mr. Shirer not tell us that the German courts have now decided that the "Diary" is a fake, as reported in the *New York Post* 9 October 1980? In dealing with the "exterminations" why does he not tell us that a host of academic and forensic experts such as Dr. Arthur Butz

(Northwestern University), Dr. Robert Faurisson (University of Lyon), John Bennett (Victoria Civil Liberties Council, Australia), have all declared that the "gas chambers" are a fiction? Why does he not tell us that even "Holocaust" experts such as Gitta Sereny admit that "Auschwitz was not an extermination center" (*New Statesman* 2 November 1979)?

I must admit to some satisfaction that the younger generation at least are not being taken in by this historical cartooning. Our youngsters often are more adept than we think, in differentiating between romper-room play-acting ("bad guys vs. good guys") and reality (man vs. man).

Sincerely

Lewis Brandon

Letters to the Editor
Detroit Free Press
Detroit, MI 48231

12 November 1980

Gentlemen:

Your Question & Answer column of 8 November 1980 regarding the "Avenue of the Righteous" in Israel ignores certain fundamental points.

First, the Anne Frank case is not as it appears in her alleged "Diary." The "Diary" was written—probably by her father—after the war. A recent German court case, reported in the *New York Post* of 9 October 1980, found that parts of the manuscript were written in ball-point pen—the ink of which was not available until 1951!

Second, the "Holocaust" did not involve the extermination of the Jews in gas chambers. Numerous academics, such as Dr. Arthur Butz of Northwestern University near Chicago, have found that the "gas chambers" are fictitious.

After the war, it was claimed that all the camps had "gas chambers" but then in 1960 they claimed that the camps in Germany-proper did not, but only the camps in German-occupied Poland did. How long will it be before the authorities admit that there is as little proof for extermination chambers in Poland as there had been prior to 1960 for the German camps?

Thirdly, will the Israeli "Avenue of the Righteous" be allowed trees for those who do not meet with the current Zionist regime's approval as "righteous"? Will they plant a tree for Adolf Eichmann, who was a staunch Zionist, and negotiated the re-settlement of Hungarian Jews in Palestine during the war? Will they plant a tree for all the Palestinian women and children who were butchered by Menachem Begin's gang of cut-throats at Deir Yassin in 1948?

Lastly, is it morally correct for a gang of murderers and crooks (the Israeli government) to take onto themselves the right to allocate "righteousness" to the rest of the world? The present Israeli nation must be unique in the world today, as it is the only sovereign state to be administered by a government containing at least three known assassins—the Prime Minister, the Foreign Minister and the Agriculture Minister, to say nothing of the rest of the gang of crooks in the Knesset, such as Flatto-Sharom, wanted in France on a billion dollar fraud rap. Now he has the nerve to try to send gangs of assassins into France—the country he defrauded—to murder French citizens who happen to fall into disfavor with the Knesset!

These are some questions your "Question and Answer" column somehow avoided not just answering, but even asking.

Sincerely
Lewis Brandon

Judith F. Krug
American Library Association
50 East Huron Street
Chicago, IL. 60611

12 November 1980

Dear Ms. Krug:

I am writing to enlist your support in our efforts to exercise our rights to free speech under the First Amendment of the United States Constitution. I read an article in today's *Los Angeles Times* which indicated that your organization readily supports such causes.

We are the publishers of a number of books which present a controversial analysis of the so-called "Holocaust." Our authors present an argument that no Jews were gassed in gas chambers as part of a Nazi extermination program. These authors are university professors, and other distinguished academics.

We have suffered suppression and censorship because this view of the "Holocaust" is not in accord with that of mainstream opinion. Several attempts have been made, not just to prevent us from airing this point of view, but to actually victimize those who endorse our point of view. Let me give some examples.

Dr. Reinhard Buchner is a member of the Editorial Advisory Committee of our quarterly JOURNAL OF HISTORICAL REVIEW. He teaches physics and astronomy at California State University, Long Beach. When his name first appeared on our masthead, several organizations lobbied Cal. State to have him fired from his position, or at least censured. These organizations were the Anti-Defamation League and the Simon Wiesenthal Center for Holocaust Studies, both based in Los Angeles. In the August 1980 issue of *The History Teacher*, published by the Cal. State History Department, a Professor Gordon R. Mork states that: "These (Revisionist) volumes have no place on the shelves of an undergraduate library."

The Organization of American Historians is headquartered on the campus of Indiana University. Earlier this

year we rented their mailing-list to send promotional material to their members. Again, the Anti-Defamation League stepped in, and pressured the OAH into apologizing to them for allowing us to rent the list, and presenting a non-ADL-authorized viewpoint to their membership! The OAH have now refused to rent us their list again, and stated that the original rental was "an error."

Pomona College, Claremont, California was the venue of our 1980 Revisionist Convention, where Revisionist academics came from all over the world to exchange views and hear speakers. After the conference, I understand that the Anti-Defamation League again lobbied the college against us, and on 11 August 1980 the President of the college wrote to me to tell me that in view of "the character of (our) literature and the nature of (our) program . . . Pomona College will not be able to offer (us) the use of its facilities in the future."

These are just three examples out of many which I could describe. There are many other cases of discrimination against us and our academics. Many of them involve victimization and career undermining.

I would be most interested to have your response, and hope that the American Library Association can publicly defend our rights in this matter.

Sincerely

Lewis Brandon

The Secretary
Board of Education
Pasadena, CA 91101

11 December 1980

Gentlemen:

I note that the Pasadena Board of Education is contemplating introducing "Holocaust Studies" in the English curriculum. One of the titles mentioned was the *Diary of Anne Frank*.

I would like to draw to your attention the fact that the "Diary" has been declared a fake by many eminent historians and academics such as David Irving, Alfred M. Lilienthal, Arthur R. Butz, Robert Faurisson and John Bennett. A court case in West Germany found that parts of the diary had been written (in the same handwriting as the rest of the text) in ballpoint pen—the ink of which wasn't available until 1951; six years after Anne is supposed to have died of disease. I suggest you examine the articles on this finding in the *New York Post* (9 October), *Der Spiegel* (6 October), *Christian Science Monitor* (14 November) and *The Spotlight* (1 December). For some reason, this startling news was determined to be of no interest to the readers of the *LA Times*, *Newsweek* and *Time*.

If the board does decide to introduce "Holocaust Studies" of some kind, I do hope that you will be objective enough to include books which dispute that the gas chambers ever existed. More and more academics around the world are beginning to challenge the Establishment's view of history in the same way that Copernicus, Galileo and Darwin challenged scientific orthodoxy in times gone by. Will the Board have the courage to allow your students to appraise such titles as *The Hoax of the Twentieth Century*, *Six Million Lost & Found*, *Anne Frank's Diary: A Hoax*, and *Debunking the Genocide Myth*? All of these titles are published by ourselves, and we would be pleased to forward review copies to the Board gratis. In the meantime, I have enclosed some descriptive literature.

In a recent court case in Indiana, concerning book-banning, the National Council of Teachers in English told the court:

The public school should be a vibrant, free market of ideas. Indeed, if the "right to read and be exposed to controversial thoughts" cannot flourish in the school house, the prospects are bleak that it will ever flourish anywhere in society.

I am sure the Pasadena Board of Education would wholeheartedly endorse this principled statement, and that we will be hearing from you in the very near future.

Sincerely

Lewis Brandon

Letters to the Editor
Commentary
165 E. 56th Street
New York, NY 10022

12 December 1980

Dear Mr. Podhoretz:

I trust you will allow as much space in your professionally-produced magazine for us to reply to Lucy Dawidowicz's allegations as you did for the responses to "The Boys on the Beach." Ms. D. dealt at some length with THE JOURNAL OF HISTORICAL REVIEW, which I have the privilege to edit, and the Historical Revisionist movement in general, which I help to promote.

I regret that it has been some time since I last read a more evasive and *ad hominem* article. This article was a discredit to the historical profession and to the normally high standards of objectivity displayed in your columns. With almost every sentence, Ms. D. manages to slip in some slur, or some subjective judgement:

Taylor does not write a book, but a "mischievous" book. Barnes does not have a viewpoint, but is "possessed by the idea." He does not do a thorough study, but uses up "rabid energy." His writings are not history, but "obsessions," and are "shrill, irresponsible, irrational" and "polemical." His consistency and sincerity are worthless, it seems, for he is a "calcified isolationist." Dr. James J. Martin does not write history but "oddball history." John Bennett is not impressed by the factuality of Butz's writings, he is "converted" by its "unhinging effect." Warren B. Morris Jr. does not write a thesis, he writes "an undistinguished dissertation on a minor 19th century German diplomat." Faurisson does not put forward a viewpoint, he suffers from "monomania." THE JOURNAL OF HISTORICAL REVIEW is not a learned journal, but "a potpourri of anti-Semitic propaganda camouflaged to look like a learned journal."

Are these descriptions really those of an objective, impartial, historian or are they the subjective outrage of a totem worshipper who has just heard a blasphemous remark?

Ms. D. does not do the one thing that distinguishes correct historical research from mere historical journalism: first-

hand investigation. Her writing is full of factual errors transposed from other "exposes" and journalistic accounts. Thus she claims that the first Revisionist Convention was held at "Northrup College" when she means Northrop University. This error first appeared in a tabloid newspaper and has been recycled in almost every "expose" on Revisionism so far—so much for the correctness of the Exterminationist historians!

Secondly, Ms. D. makes a glaring research *faux-pas* when she mixes up the Revisionist Press of Brooklyn—a Jewish libertarian publishing house, with The Revisionist Press of New Jersey—a German-American Revisionist imprimatur.

These are just two of the more glaring errors in this "historical" piece. But Ms. D's main shortcoming is in the fact that nowhere does she address the arguments of the Revisionists at all!

Dr. Butz has made the point that little if any of the Nuremberg Trials evidence would be admitted to a U.S. criminal court—most of it was hearsay, affidavits from dead people, documents with no proof of source, testimony under duress, etc. etc. The court itself was run by rules that would never be tolerated in this country: the defendants were not allowed to represent themselves, and the defense counsel were not permitted proper access to prosecution evidence. Nowhere does Ms. D. address this.

Dr. Faurisson has made several very succinct and very telling points:

1. Immediately after the war it was widely held that the camps in Germany as well as the camps in Poland had gas chambers. Germans were hanged for gassing inmates at several German camps, for there was "evidence, testimony, and confessions" to prove this. Since 1960, all the Exterminationists have agreed that there were no gasings in the German camps; just in the Polish camps. Now, asks Dr. Faurisson, what is the substantial difference between the evidence, testimony and confessions regarding gassings at the German camps (now admitted as bogus) and the evidence, testimony and confessions regarding gassings at the Polish camps (still maintained as genuine). How is it that Anglo-American evidence can be dismissed as false, and yet Communist Polish and Communist Soviet evidence can still be retained as genuine?

2. Secondly, Dr. Faurisson asks how could the "confessions" of the Commandant of Auschwitz Rudolf Hoess be genuine if they fly in the face of science? Hoess talks about the *sonderkommandos* entering the gas chamber immediately after the gassing operation while smoking and eating. This is a scientific impossibility, since the *sonderkommandos* would have been themselves asphyxiated, and their cigarettes would have caused an explosion!

I have searched in vain in Ms. D's article for any addressing of these crucial points.

Nor have I found any reference to the reward of \$50,000, which we announced at our 1979 Revisionist Convention, for proof that even one Jew was gassed to death in a Nazi gas chamber as part of an extermination program. Nor have I found any reference to the most significant writings of Ms. D's contemporary, Gitta Sereny, who wrote in the *New Statesman* of 2 November 1979 that Auschwitz was not in the main an extermination center, and that many Holocaust "memoirs" are faked.

I regret that Ms. Dawidowicz comes across in her essay as yet another of those tedious individuals who are unable to handle facts which do not co-ordinate with her preconceived notions. She would have done well as a cheer-leader among the crowds who abused Leonard da Vinci, Copernicus, Charles Darwin, and Christopher Columbus himself. She would have done especially well as one of the chief Inquisitors of the Spanish Inquisition, or one of Cromwell's head witchfinders, or one of the Pope's heretic-burners. Her sarcasm about the failure of universities or institutions to censure, fire or otherwise punish Revisionists, smacks of the Dark Ages.

Ms. D. even flies off on a tangent of fantasizing, where she imagines that Liberty Lobby is financing the Institute for Historical Review, and that "alas" Jews were not gassed. In our Winter 1980 issue Dr. Howard Stein, a noted authority on group-fantasizing and its role in psychohistory, presents a fascinating insight into this particular neurotic dysfunction. But I suppose Ms. Dawidowicz would dismiss the views of Dr. Stein as being "self-hate"? Perhaps she could correct me if I am wrong.

The most disturbing aspect of all in Ms. D's polemic is her refusal to debate the facts. She quotes with approval the collective view of some French historians, who tautologically insist that it was possible for the Holocaust to happen because it did happen. She stridently recounts her outrage at a naive radio producer who asked her to debate with Dr. Faurisson. It is indeed with relief that I turn to the writings of Dr. Chomsky and Dr. Stein, who maintain the highest of academic values. Dr. Stein wrote to me earlier this year to point out that the importance of historical Revisionism is "attested by the very controversy which it stirs. This is so even if you are wrong in your conclusions." Voltaire would have been proud to have witnessed such objectivity.

Sincerely

Lewis Brandon

Editor
Commentary
165 E. 56th Street
New York, NY 10022

16 December 1980

Dear Sirs:

Commentary maintains relatively high standards for a mass circulation magazine and Lucy Dawidowicz is a competent historian in the purely technical sense. Therefore it was perhaps singular to read her article in your December issue, for there is little there apart from the name-calling. It is ludicrous to try to characterize "holocaust" revisionism as a "neo-Nazi" phenomenon merely because the label can be argued to apply in a few cases. That the label does not characterize is clear even from many of the names that Dawidowicz herself brings up.

To address a point of greater personal concern, I was mildly amused to see Dawidowicz mention, with obvious approval (indeed she is a contributor), the booklet *Dimensions of the Holocaust*, which I suppose is still available from Northwestern University Press. The booklet is the

published form of four lectures given at Northwestern in 1977 "by three Jews and a philo-Semite," as she put it. The lectures have played a role their organizers never imagined. Some who read my book (*The Hoax of the Twentieth Century*), but were at first in no position to pass judgment on it, noted in the lectures the emptiness of the alleged scholarly opposition to my thesis that developed at Northwestern, and drew appropriate conclusions. By all means, one should read the booklet.

Ironically, I can recommend another publication—Prof. Dawidowicz's own *The War Against the Jews*, whose main original contribution is a reconstruction of Jewish life in Poland under the Nazi persecution. Try as one may, her picture of this life cannot be reconciled with any notion of the simultaneous existence of a program of complete physical extermination of the very same people on the very same territory.

I do not know why Jewish spokesmen do not realize that the worst they can do is attempt to discourage inquiry. There are many examples of this behavior but here I shall cite only an incident that Dawidowicz mentions. Last spring the Organization of American Historians routinely rented its mailing list to the new Institute for Historical Review (with which I am associated); the IHR then sent gratis copies of the premier issue of its JOURNAL OF HISTORICAL REVIEW to the members of the OAH. The ADL (which has the near unanimous support of the Jewish community) protested this use of the OAH mailing list and the OAH apologized. Dawidowicz clearly supports the protest, which was in accord with an evident policy of attempting to stifle critical examination of the received legend. There is no other valid interpretation of the protest. The chief consequence is the introduction of a quite avoidable inflammatory element into the controversy, for there are no doubt many members of the OAH who (in contrast to some of the OAH's leaders) do not feel, and would be offended by any suggestion, that they need the ADL's intellectual guardianship.

Sincerely

Arthur R. Butz
Evanston, Il.

Letters to the Editor
New York Times
229 W43 Street
New York City, NY 10036

7 January 1981

Dear Sir:

I have noted your article by Richard Eder regarding Professor Robert Faurisson in France, and Professor Noam Chomsky at Harvard.

It is incorrect in a number of respects.

First, Prof. Faurisson does not hold "no particular prominence on the French intellectual or academic scene." In 1961 he published *A-t-on lu Rimbaud?* [*Has Anybody read Rimbaud?*] which gave a unique and fascinating insight into that French poet's *Voyelles*. This was followed in 1972 with *A-t-on lu Lautreamont?* and in 1976 by *La Cle des Chimeres et Autres Chimeres de Nerval*. All of these were received with much critical acclaim in France.

Secondly, Dr. Faurisson's case was in no way "weakened" by his arguments. His arguments are based on concrete reality. There is no way that millions of persons could have been gassed in the facility presently on display at Auschwitz, in the manner described in Hoess's confessions. This is a physical impossibility, and Dr. Faurisson challenges anyone to forensically prove otherwise. Secondly, he draws attention to the fact that Germans were hanged after the war for "gassing" people at camps where it is now universally admitted that there were no "gas chambers." Why is it, he asks, that we discount the Allied investigations, evidence, trials, confessions, etc. for the German camps; and yet we still maintain as valid the Soviet and Polish communist investigations, evidence, trials and confessions? Why is it that all of the "evidence" for gassings is testimony—why is there not one shred of documentary or forensic proof? How much more concrete can one get? If these "witnesses" are so sure, why have they not stepped forward to claim our \$50,000 reward?

The attitude of the French "intellectuals" is best illustrated by their joint advertisement in *Le Monde* where they

stated: "It was not necessary to wonder how, technically, such mass murder was possible. It was technically possible because it took place." Such a tautology would not have been out of place at the infamous "Monkey Trial" when it was stated that Evolution could not have been so because the Bible said so. Truly, French intellectual life is in need of counsel from such thinkers as Dr. Chomsky.

Sincerely

Lewis Brandon

Letters to the Editor
Pittsburgh Press
P.O. Box 566
Pittsburgh, PA 15230

27 January 1981

Dear Sir:

I noted with distress the article of January 18th regarding the proposed "Pittsburgh Holocaust Studies Center."

The "Holocaust" has long ago been discredited by such internationally known historians as Dr. Arthur Butz of Northwestern University, Chicago and Dr. Robert Faurisson of the University of Lyon-2 in France.

Immediately after the war it was claimed that *all* the camps: those in Germany-proper and in German-occupied Poland had "gas chambers." But in the early 1960s the Holocaust propagandists revised their theories to say that the camps in Germany-proper did not have "gas chambers"—only the camps in German-occupied Poland had such facilities.

The Revisionist historians ask:

What is the difference in quality between (a) the evidence, testimony, confessions and trials which "proved" the gassings at the Allied-occupied German camps; and (b) the evidence, testimony, confessions and trials which "proved" the gassings at the Communist-occupied Polish

camps? Why do we still believe Communist atrocity tales, and discount Allied atrocity tales?

Simon Wiesenthal himself admitted that the German "gas chambers" were fakes when he wrote to *Books & Bookmen* (April 1975) that: "There were no extermination camps on German soil."

Another Holocaust historian, Gitta Sereny, has now begun to discount even Auschwitz; "Auschwitz, despite its emblematic name, was not primarily an extermination camp for Jews." (Original emphasis).

One wonders how long it will be before the "extermination centers" having been moved further and further East by the Exterminationists, will be relocated on the outskirts of Kiev?

Sincerely
Lewis Brandon

Mr. Norman Podhoretz
Editor
Commentary
165 E. 56
New York, NY 10022

Dear Mr. Podhoretz:

First of all I should like to preface my remarks by saying how much I have enjoyed reading *Commentary* over the years initially under the able editorship of Elliot Cohen (who tragically committed suicide) and then under your very astute leadership as editor.

The subject of this letter is Mrs. Lucy S. Dawidowicz' December 1980 article in *Commentary*, "Lies About the Holocaust" which is a malicious smear of historical Revisionism; in particular the work of Dr. Harry Elmer Barnes and Dr. James J. Martin.

An examination of the 1000 page-volume *Crusader* published as a testimonial to Dr. Barnes in 1968 bears little resemblance to the "paranoid" portrayed in the *Commentary* article. Edited by Arthur Goddard of the New York High School of Printing, this remarkable volume presents exacting appraisals of Barnes' career by such historians as Merle Curti, Harold U. Faulkner, Stanton L. Davis, William L. Neumann and Henry M. Adams; sociologists: George A. Lundberg, Richard Dewey, Frank H. Hankins, Ray H. Abrams and Read Bain, criminologist: Jeremiah P. Shalloo; anthropologist: Leslie White; eminent publicist, Joseph Wood Krutch; and educator, Clyde R. Miller, winner of a special award from the National Conference of Christians & Jews. In addition this volume includes a 50-page bibliographic survey of Barnes' writings, which is to say the least, extremely impressive. For a portrait of 'the real Barnes' I would advise the readers of *Commentary* to study this volume.

The career of Dr. James J. Martin is equally important in its way as that of Harry Elmer Barnes. Mrs. Dawidowicz' characterization of Dr. Martin's *Men Against the State* as "oddball" is a very strange comment. Dr. Paul Avrich, the formidable historian of anarchism at Queens College, City University of New York, has a quite different opinion of *Men Against the State* which first appeared in 1953 and has been published in three editions since then and has received about fifty highly positive reviews world-wide. Dr. Martin is also a three-time contributor to the *Dictionary of American Biography* with his excellent articles on anarchists Emma Goldman, Alexander Berkman and Benjamin R. Tucker. The two books of essays Dr. Martin has compiled from his articles *Revisionist Viewpoints* and *The Saga of Hog Island* are classics of revisionist scholarship as are his re-editions of eminent American anarchists.

It is difficult to write a critique of Mrs. Dawidowicz' mish-mash of an essay but some points bear emphasis.

1. Revisionists are not neo-Nazis. A checklist of Revisionist publicists finds Democrats, Republicans, Socialists, Anarchists, Atheists, Catholics, Pacifists with Far Right and Far Left and everything in-between represented. The neo-Nazi smear does not hold water.

2. Mrs. Dawidowicz' statement in *March Commentary* that "notable isolationists headed by Charles Beard himself never admitted Barnes to their company" is completely without foundation. Where does Mrs. Dawidowicz do her research?

3. Mr. Willis Carto's pedigree has nothing to do with Revisionist historical writing. It must stand or fall on its own merits. Whether or not Mr. Carto is an anti-Semite does not answer the question of the "gas chambers" or the "planned extermination of Jewry." Mrs. Dawidowicz does not attempt to refute the basic arguments of Butz, Rassinier, Faurisson et al.

4. If Mr. Willis Carto in his support of Revisionist scholars helps us prevent a Third World War then he is a benefactor of humanity, anti-Semite or not. "Each man has a right to have his ideas examined one at a time."

5. This writer—contrary to Mrs. Dawidowicz' assertions—finds no evidence whatsoever of anti-Semitism in the writings of Butz and Faurisson. They are both extremely careful scholars and restrained in their opinions.

6. I would like to know which "fascist" books Ralph Myles has published as Mrs. Dawidowicz' alleges. I can't find any on their list.

7. According to Mrs. Dawidowicz, Harry Elmer Barnes guided Dr. David Leslie Hoggan to "Nazi apologetics." If Mrs. Dawidowicz had done the most elementary research she would have found that far from guiding Hoggan into "Nazi apologetics," just the opposite was true!

8. Dr. Warren B. Morris' *Revisionist Historians and German War Guilt* does not as Mrs. Dawidowicz alleges "give legitimacy" to the Revisionists. Like any other historical work it must stand or fall on its merits. It cannot "give legitimacy" to what is already a legitimate subject of inquiry. There are no dead issues in scientific inquiry and scholarship as pointed out by Dr. Noam Chomsky and Dr. Howard F. Stein.

9. Revisionist Press (of Brooklyn), not New Jersey, is anti-fascist, libertarian (one of our heroes is Jewish anarchist David Edelstadt) and for communication between all cultures and all peoples of the world—this, for the record. We have suffered ourselves in the Tragedy of Europe (1939 -

1945) through loss of relatives, separation of families and need no lessons from people making a living writing about the holocaust. We do not believe the Jews are a Chosen People and neither are the Germans. They are both victims of history and economics.

10. Harry Elmer Barnes did not translate Rassinier's book into English.

11. The article attributed to Harry Elmer Barnes in the Appendix to *Myth of the Six Million* is not authentic. It was erroneously attributed to Barnes.

12. Harry Elmer Barnes was not a fanatical Roosevelt-hater. In the thirties he generally supported the New Deal.

13. I agree with Mrs. Dawidowicz' that we should await Dr. Martin's publication of his book on genocide with anxiety. Excerpts published in *The Journal of Historical Review* make it apparent that it will be a formidable work and Establishment mythologists should take heed.

14. Mrs. Dawidowicz is careful not to reveal Rassinier's pacifist activities and his subsequent arrest by the Gestapo. Why? However she is very quick to label him an anti-Semite, also not revealing his efforts at rescuing Jews. Why? Are these the activities of a rabid anti-Semite?

In conclusion I would like to commend *Commentary's* publication of Robert Alter's article on "holocaustamania"—Hollywood style. It's a step in the right direction!

Shalom,

Bezalel Chaim

P.S. It is interesting to note the advertisement in December 1980 *Commentary* for the Frank Chodorov book *Fugitive Essays*. Frank Chodorov was a strong supporter of both Dr. Barnes and Dr. Martin in their work and also a member of the Justice for Tyler Kent Committee! Did Mrs. Dawidowicz approve of this ad, Mr. Podhoretz?

The Problem of Cremator Hours and Incineration Time

REINHARD K. BUCHNER

Part I

1. Formulation of the Problem

David Irving¹ after finding fault with too much of the documentary evidence as accepted and perpetuated by contemporary historians asserted once more: "To historians is granted a talent that even gods are denied: To alter what has already happened" (page xi). (Later he discovered that "re-educated" West German publishers had acquired that talent too; page xvii). However as much as history cannot be comprehended and understood on a rational basis only, there are also rational elements inseparably knitted into history which even historians cannot alter—though they try.

Throughout history technology has not only provided means but has also dictated limits. These technological limitations are absolute, and if historical conclusions can be based on them they therefore become absolute too. For example "Wartime Diaries" written in ink cannot be genuine if the particular ink came on the market in 1951². The Holocaust involves a number of technical problems. R. Faurisson³ has investigated the use of Zyklon B—as claimed in the extermination theory, and found that most—if not all—of the reported evidence, taken for granted by today's historians, must be dismissed on grounds of the technical properties of the insecticide (page 103). Another subject of a technical nature is the disposal of the alleged millions of corpses after the prisoners were supposedly gassed.

The problem is not a new one. Recently A.R. Butz⁴ for example has examined the issue to some extent (pages 117 - 118). However most earlier comments on cremation have dealt only with particular aspects of the total problem. Therefore an attempt is made here to apply the rationale of

cremation technology to the whole complex of the Holocaust theory on the best numerical basis available today. The reader, however, must be forewarned not to expect a complete solution, but rather another contribution to that end. This is for the simple reason that 36 years after WWII neither accurate nor reliable data are available.

The technical problem is basically a simple one. If victims were gassed and cremated, cremation facilities must have dealt with the proclaimed 6 million corpses. If one can calculate the total number of theoretically possible cremations on a technological basis and in accordance with the relevant historical data, one simultaneously has found the maximum number of theoretically possible dead.

For the present, the calculation shall be restricted to cremations in "Extermination Camps" and to cremations in cremators only. The result will justify such an approach. The term "Extermination Camp" as understood here refers to "Death Camps" and "Killing Centers" as listed by R. Hilberg⁵ (pages 572 and 573).

2. A Simple Calculation in 1946

To emphasize that this technical problem has existed openly all the time—but is simply pretended to not exist by historians and Holocaust theory promoters—the picture as it presented itself as early as 1946 is first reproduced here.

The mathematical part is simple. If one knows the total number of "cremator hours" (that is, the sum of all existing cremators multiplied by their individual time of operation in hours) and the incineration time per corpse, one can calculate the theoretically possible maximum number of cremations. It is convenient to write the relevant correlation in the form of a simple equation:

$$N = \frac{C \times T}{I} \quad [1]$$

N = Number of possible cremations

C = Numbers of Cremators

T = Time of operation in hours

I = Incineration time for single charge cremation
(one corpse) in hours

The term "cremator" as used here refers to a single furnace. That section of the cremator in which the actual cremation takes place is termed "muffle." Consequently, structural units with—for example—3 muffles are counted here as three cremators. If the unit was operated for one hour it will contribute 3 "cremator hours" to the calculation.

In 1946 the reported numbers of dead in camps varied greatly. I remember that 6, 8, 9, 12 and even 40 million appeared in the news. During extensive talks with people operating crematoria I found that 4 - 6 hours represented an "approximate average incineration time" per cremation in coal fired cremators.⁶ In calculations, therefore, 5 hours were used at that time. It must be pointed out that it is difficult to arrive at an average time since the incineration of corpses depends very much on size and condition of the corpse. However, it should be realized too that in 1946 in the above mentioned crematoria after 5 hours incineration, larger bones were still not reduced and were left inside the cremator for further incineration during subsequent cremations. This led to accumulation, and the cremators were periodically cleared and remainders buried at the cemetery. The question how long it "would" take to incinerate until "only ashes" would remain could not be answered. But guesses run from 18 - 20 hours and longer.

Having no other relevant information in 1946 I proceeded to calculate the theoretical number of cremators necessary to incinerate 6 million corpses during an "assumed" operational time of 5 years (roughly the full duration of WWII). Equation (1) can be easily rewritten for that purpose:

$$C = \frac{N \times I}{T} \quad [2]$$

Since the calculation is based on hours, T must be given in hours.

$$5 \text{ years} \times 365 \text{ days} \times 24 \text{ hours} = 43,800 \text{ hours}$$

Inserting the numerical values into (2) one obtains:

$$C = \frac{6,000,000 \times 5}{43,800}$$

or

$$C = 684.9$$

This was a sobering result in 1946. It meant that even the lowest number (6,000,000) which was in the news required 685 cremators to operate continuously (24 hours a day!) over a five year period. Checking on incineration time with the mortuaries again did not change anything. Those men would shrug their shoulders or laugh. Their responses must be seen against the background of the political climate of the time which Allied occupational policies under the heading of "re-education" had generated. For the more general impressions of a contemporary American observer see.⁷ Probably, most Germans did at that time disregard the 6 million digit as propaganda (at least in private). Although it was clear that a figure of 685 cremators was too high to be acceptable, an actual number was simply not known. For reasons which are no longer relevant I finally "assumed" in 1946 that 100 cremators would be probably a more realistic figure. Inserting this figure in equation (1) one obtains the theoretical maximum number of possible cremations:

$$N = \frac{100 \times 43,800}{5} \quad [1]$$

or

$$N = 876,000$$

This result was even more stunning than the first one. Considering further that a 100% duty cycle (24 hours per day continuously) was technically unlikely (if not impossible) I also "assumed" that a 50% duty cycle (12 hours per day continuously over five years) was a more probable mode of operation. This cuts the first N in half (438,000 instead of 876,000). In addition—and again in lieu of actual information—it "seemed reasonable in 1946 to assume" only 2.5 years (instead of 5 years) of total operational time. This produced again a lower but also a most "probable" N,

namely 219,000, as compared to the media's minimum number of 6,000,000! While the figure 219,000 was founded on too many "assumptions" and therefore was historically meaningless, the calculation did demonstrate in general that there are technological elements involved in the Holocaust theory which can be made subject to rational scrutiny, with rationally convincing results.

Beyond that, and of immediate historical relevance, the simple calculation in 1946 also demonstrated that even with uncertainties in the assumptions by factors between 2 and 4, the calculation would not yield anything close to the 6 million digit. This is why the three different numbers for N have been explicitly calculated here once again. Again, no more importance should be assigned to particular numbers derived from the 1946 calculations. However a compilation of all assumptions used in the calculation shall be given here:

- 1) All corpses have been cremated in cremators
- 2) Incineration time was 5 hours per corpse
- 3) Cremators were single charged (one corpse)
- 4) 100 cremators were operated
- 5) Operational time equally for all cremators was assumed to be
 - a) 5 years
 - b) 2.5 years
- 6) Duty cycle of all cremators was assumed to be
 - a) 100% (24 hours per day)
 - b) 50% (12 hours per day)

This resulted in:

- a) A theoretically possible *maximum* of 876,000 cremations (5 years 24 hours per day)
- b) A theoretically possible *minimum* of 219,000 cremations (2.5 years 12 hours per day)

Since WWII no professional historian has produced a comprehensive and critical investigation—including at least some technological feasibility study—of the Holocaust syndrome. "Opaque" organizations like the ADL, the JDL etc.

display their "capacity to interfere" immediately and freely at the very first sign of a more scrutinizing approach to the Holocaust theory. The academic climate which has developed throughout the universities of the western world is, as a result, syndromatical too: Holocaust must be taken for a "fact" which must be proven—a posteriori—by "proper" interpretation of documents or what is presented as such by Holocaust theory promoters. The academic syndrome lies with the inversion of the intellectual process.

3. A New Attempt in 1981

As a result we do not even know with certainty how many cremators have existed in Auschwitz I or II. We do not know their operational time, and the severest discrepancy is found on incineration times. "Reports" range from little more than 1 minute to more than 1 hour.

In Table I the best obtainable data for today are compiled. To circumvent for the moment the problem of incineration time in the table, at first only cremator hours are calculated. The data are taken mostly from three Jewish sources: G. Reitlinger⁸, R. Hilberg⁵ and F. Müller⁹ with some exceptions where more recent information from Communist sources was available. The data also comprise, according to the sources, maximum numbers for those camps which R. Hilberg lists as "Extermination Camps." That is to say in all cases numbers have been chosen so that the calculation produces maximum numbers of cremator hours. Actual numerical values were certainly lower.

The first impression is astonishing again. Counting Auschwitz I and II as one camp, only two of the "Extermination Camps" had crematoria. The total maximum number of cremator hours obtainable from the sources add up to 861,120 for 100% duty cycle (24 hours per day) and 430,560 for 50% duty cycle (12 hours per day).

As before, if one divides the cremator hours by the incineration time, the number of cremations can be computed. Still, however, a realistic incineration time must be determined. In Table II figures are calculated for one hour as well as for two hours of incineration time.

Table I
Cremator Hours

Camp	Time of operation*	Months	Hours [T]	Cremators [C]	Cremator hours [T x C]
Auschwitz I	June 1940 to June 1943	37	26,640	6	159,840
Auschwitz II (Birkenau)	March 1943 to Oct. 1944	20	14,400	46	662,400
Majdanek (Lublin)	Nov. 1943 to July 1944	9	6,480	6	38,880
Belzek	—	—	—	none	—
Sobibor	—	—	—	none	—
Treblinka	—	—	—	none	—
Kulmhof	—	—	—	none	—
Total					861,120

* Time of operation includes only such time where cremators were operated. 1 month is calculated with 30 days. Data and sources are discussed in appendix 1

Table II
Possible Cremations

Duty Cycle	Incineration time [I]	
	1 hour	2 hours
100%	861,120	430,560
50%	430,560	215,280

The numbers displayed in Table II represent then the respective theoretically possible numbers of cremations. The maximum is—of course—861,120 for 100% duty cycle and 1 hour incineration time and the minimum computes to 215,280 for 50% duty cycle and 2 hours incineration time. At least on technical grounds 100% duty cycle operation over prolonged periods must be excluded. One hour incineration time is too short for wartime technology. It is shorter than the incineration time which is obtained today with automated gas fired cremators. (This can be verified with any mortuary). The calculations—based on 1 hour incineration time and 100% duty cycle—have been included to provide a numerical range rather than to insist on a pragmatic figure. However this is a concession to the lack of reliable data and not to technical reason.

Being reasonably familiar with other aspects of the Holocaust theory and the associated documentation, I personally believe that the minimum number in Table II (215,280) is indeed the "most probable" N which can be derived from the calculation. However, without more accurate data I wish to refrain from proposing any particular figure, leaving this question open at this time. I also do not intend to deny that cremation in open pits, etc. may have taken place at times or locations where cremator capacity was insufficient or absent. However, the obligation to derive actual numbers from the technical feasibility aspect of that process and the available information I must leave to professional historians who support such claims. The little I have to say is found in the appendix.

That leaves one, then, at present, with several hundred thousand theoretically possible cremations in cremators. Considering higher death rates in camps under wartime conditions, diseases, and executions, there is indeed not much left to support the Holocaust theory. During 36 years of post-wartime not a single discovery of a mass-grave with millions and not even one with a hundred thousand corpses in or near camps has been reported and numerically evaluated. For that reason I conclude that: Until professional historians deliver proof—beyond the shadow of a doubt—that—and technologically how—at least some 5.5 million people (more than 90% of 6 million) have been exterminated

and made to disappear without trace and without the use of cremators, the 6 million digit must be considered for reason of lack of cremator capacity a hoax too.

Historians, political scientists and educators in general should finally discontinue the practice of conveying to their students "knowledge" for which they have never seen hard proof.

The time where purely "oral history" should have been superseded by the sober results of painstakingly critical research executed by formally trained historians has long passed. The political responsibility which professional history has loaded upon itself can hardly be overestimated. If in a nuclear holocaust hundreds of millions and possibly billions of people should die or suffer irreparable genetic damage, professional history and political science can take any partial credit they dare to assume.

Part II

Appendix

1. Origin of Cremator Numbers and Operation Times for Cremators as Listed in Table I.

Here the data in Table I are justified. With "justification" nothing more is indicated than overall agreement with claims found in the Holocaust theory. No validation of the data can be derived from their use in this study. As a matter of fact, I consider cremator numbers and particularly their operational times in Table I too large. Personally I am not even convinced that crematoria IV and V in Auschwitz II did in fact exist. But nevertheless they have been included in the calculation in accord with the Holocaust theory.

Auschwitz I

The number of cremators in Auschwitz I is apparently unknown. R. Hilberg⁵ and G. Reitlinger⁸ do not elaborate on

the subject. The L. Dawidowicz¹⁰ presentation of the Holocaust theory does not relate useful technological information. In explaining the "final solution" the authoress simply states: "... and employed the best available technological means" (page xxiii).

A.R. Butz⁴ comes to the conclusion that Auschwitz I had 4 cremators which is probably correct (page 115). F. Müller⁹ however claims "6 ovens" (page 16). Table I therefore lists 6 cremators. The difference between 4 and 6 cremators results into some 50,000 additional cremator hours.

The time of operation (of cremators) is another problem in Auschwitz I. G. Reitlinger⁸ states: "The camp was open for business on 14 January 1940" (page 110). W. Stäglich¹¹ reports an official letter from the Auschwitz museum dated 29 November 1977 in which it is stated that the crematorium in Auschwitz I operated up to July 1943 (page 75). Since Communist sources can be expected to deliver maximum Holocaust data for reasons of propaganda, and in lieu of more accurate information, operational time is listed in Table I from June 1940 to June 1943.

However, even F. Müller⁹ reports technical failures and states "Therefore in autumn of 1942 operations had to be restricted" (page 49). And the Soviet War Crimes Commission states that the crematorium in Auschwitz I was operational over 24 months (W. Stäglich¹¹ page 188). If this is correct then the figure of 159,840 cremator hours in Table I is by more than 50,000 too large.

Auschwitz II

The number of cremators in Auschwitz II is listed in Table I with 46 simply because the Auschwitz museum in its letter to W. Stäglich claims that figure (page 75).

The start of the operation of the cremators was taken to be March 1943. At that time some cremators probably became operational. G. Reitlinger⁸ states specifically that: "In fact crematorium No. 2 was not ready 'til March 13th. On June 13th it was still the only crematorium of the 4 which was actually working and the carpentry work was incomplete. On November 6th, 1943 an order for young trees to

form a green belt between the crematoria and the camp only mentions Nos. 1 and 2. The working of all four crematoria was not put to test 'til May 1944 when the massive transport arrived from Hungary" (page 159).

G. Reitlinger⁸ also states that selection for gas chambers in Auschwitz ended in October 1944 (page 493). R. Hilberg⁵ quotes a letter from the "Zentralbauleitung" (central construction management) that: "The whole unit was due to be completed on 20 February 1943" (566). R. Hilberg⁵ seems to agree that in October 1944 exterminations generally came to an end but does not state a specific date (see the various statements on pages 630, 631 and 632). The time used in Table I includes the time from March 1943 to October 1944 and was assumed for all crematoria (II, III, IV and V). This is clearly an overestimate but it frees the calculation from denouncement on the basis of "optimistic data." (Using G. Reitlinger's data would reduce the 662,400 cremator hours for Auschwitz II in Table I at least by some 130,000.)

Majdanek

G. Reitlinger⁸ reports that the "impressive Majdanek crematorium" was only completed in autumn 1943 (page 316). Werth¹² states: "... before it had officially become, on 3 November 1943 an extermination camp" (page 898) and tells that "the Russians discovered Majdanek on 23 July 1944" (page 890). He also describes six furnaces (page 893). Again, in lieu of better data, the above time interval from November 1943 to July 1944 (9 months) and 6 cremators have been listed in Table I. There is some ambiguity in the selection of the month of November. For example, if cremators had been operational 2 months earlier, some 9,000 cremator hours would have to be added. However, it must also be noted that on pictures of the Majdanek crematorium only 5 cremators can be counted. See for example G. Schoenberger¹³ (page 60).

Belzek, Sobibor, Kulmhof, Treblinka

Belzek and Sobibor had no cremators (R. Hilberg⁵ page 629). On the same page Hilberg suspects—quoting the "Jew-

ish Black Book Committee”—that Kulmhof may “have acquired a crematorium” at the end. No other information is known to me and therefore no cremators are listed for Kulmhof.

For Treblinka no crematorium is claimed. G. Reitlinger ⁸ reports “pyres” in Treblinka (page 152). A.R. Butz, ⁴ D. Felderer ¹⁴ and W. Stäglich ¹¹ have discussed information about crematoria in considerably more detail. For a more accurate discussion the reader is therefore referred to these authors. It was, however, my deliberate intention to base the data not on—however justified—Revisionist findings, but on those Jewish and Communist sources which have made Holocaust theory presentation their business. Still, since the sources in many cases widely disagree, some compromises became unavoidable.

2. The Technology of Cremation

Reducing a corpse by cremation means decomposition of tissue and bones by heat. Contrary to popular beliefs a corpse does not “burn” because there is not enough combustible matter involved. While tissue will carbonize and burn off producing some heat, most of the heat—for the thermal (and chemical) decomposition of the corpses—must be supplied from external sources of energy. Cremators are generally designed and constructed to process one corpse. No evidence exists that cremators as used in WWII camps were designed differently. The fuel during WWII was principally either coal or coke, but occasionally wood may have been used. Since combustion of fuel requires air (oxygen), some provision for either natural draft (convection) or forced air feed (compressors) must be included into the design of the cremator. All 6 units in Dachau¹⁵ for example have provisions for convective draft. The four cremators seen at Auschwitz I today are apparently of a very similar design. However they were built after WWII (D. Felderer ¹¹ , W. Stäglich ¹⁶ page 137). In Auschwitz II it is said that compressors were installed. For example F. Müller ⁹ tells of “fans” (page 94 and elsewhere). Independent of the method of air supply all cremators have certain basic similarities.

Since the incineration is not an energy producing but mainly an energy-absorbing process, the thermal energy is produced in a "generator." This can be—as in Dachau—a simple "fire box" with doors for charging coal, and openings with simple valves to control the convective draft. In more sophisticated installations with compressors, generators for gasification of the primary fuel may be employed. A.R. Butz⁴ has pointed this out in connection with the Holocaust terminology ("Gasoven" etc, see pages 120 and 121). From the generator the hot exhaust gas is then ducted along the corpse in an oblong muffle with flat walls and bottom but a semi-cylindrical ceiling. The corpse rests on bridges across the muffle, spaced about 12 - 18 inches apart. Ashes and remainders fall into the lower section of the muffle and are removed periodically. Usually the coal-burning generator and the actual incineration chamber—the muffle—are separated. Only the hot gas resulting from the combustion of fuel heats the muffle and the corpse. The corpse however is not consumed (in its majority at least) by flames or by the hot gas directly, but by radiation from the muffle walls.

This is an important technological factor which must be understood. The physical mechanism is as follows: The hot gas from the generator passes through the muffle, and transfers its heat to all absorbing surfaces. This heat transfer is not strictly a thermodynamic process. That is to say the amount of heat transferred does not depend only on the temperature difference between gas and wall but upon a gas-dynamic turbulence in the boundary layer between gas and wall. To be brief: In cremators the "roughness" of the fire brick lining will enhance the heat transfer to the walls as long as the velocity of the gas does not become too slow. Since the wall surface area of the muffle is much larger than the surface area of the corpse, much of the heat is transferred to the walls—and not to the corpse. Also, time plays an important role in the transfer process. It may sound convincing at first for even a technical mind that one could raise the input temperature of the gas coming from the generator in order to transport more heat per unit time into the muffle and thus achieve shorter incineration times. However, the exit temperature of the gas on

leaving the muffle must be low enough so as not to burn out the ductwork and chimney. In short, again: the throughput velocity of the hot gas inside of the muffle must be slow to permit enough time for the heat transfer to be completed to such a degree that the exit temperature of the gas drops to a sufficiently low value. The practical parameter which is available to the designer is the cross-section of the muffle. The larger this cross-section can be made, the lower the gas velocity will be and the more time for heat transfer will be available. But if the muffle cross-section is made very large, another problem arises. In order to transfer a maximum of heat, all gas must be brought in contact with the walls long enough. This can only be achieved by continuous mixing of the gas within the muffle. But this again requires a minimum throughput speed. The designer therefore must establish a number of conditions simultaneously: For a given input temperature of the gas he needs a certain muffle size with enough wall area to absorb the heat, and a muffle volume which produces a low enough throughput speed, yet still generates enough turbulence to facilitate heat transfer and mixing of the gas. The latter conditions limit the muffle volume which must take the space occupied by the corpse—or the several corpses (!)—into account. And finally, the designer must still achieve a low enough exit temperature. These parameters dictate—for a given temperature—the input velocity of the gas and thus the total heat transport per unit time from the generator to the muffle. This determines the incineration time. The small muffle size as observed on cremators installed in WWII camps indicates that the muffles were optimized for single charge cremation without coffin.

Until now it has been demonstrated how heat is transported from the generator to the muffle and transferred mainly to the muffle walls. If this process would continue, the muffle walls would become hotter and hotter and the cremator would burn out. However, cooling occurs automatically by radiation. The thermal energy which the walls have absorbed is radiated back from the walls over a wide range of wavelengths, including visible light. However, the main wavelengths fall into the spectral range of infra-red and radiative heat. In exactly the same way as visible light

propagates along straight lines, heat and infra-red radiation do too. Both light and heat are electromagnetic radiation. Radiation from the wall of the muffle may strike the corpse and may be absorbed. It also may strike another section of the wall and be absorbed or reflected. This "bouncing" of the radiation continues until the radiation is finally absorbed by the corpse. In this process the temperature difference between wall and corpse plays an important role. While dense and opaque materials—wall and corpse, in the present case—absorb radiation readily, gas by comparison does not (or only to a minor degree). The hot gas transfers and radiates more heat to the walls than it can re-absorb. This is one reason why gas can enter the muffle at high temperature and leave the muffle at a lower temperature. The curved ceiling of the muffle mentioned earlier serves as a cylindrical mirror concentrating the radiation on the corpse.

Finally there is a last step in the total flow of thermal energy to the corpse which must still be understood. The radiation absorbed by the corpse is for the most part used up in chemical reactions and in evaporative processes during the decomposition. In short, the corpse represents a heat sink rather than a heat source. This is the main reason why originally hot gas can leave the muffle at a lower temperature. If the corpse would "burn" it would produce additional heat and would raise the temperature of the gas above the input temperature. Statements like: "The corpses were burning so fiercely that they were consumed by their own heat" (F.Müller⁹ page 138) originate from technical misconceptions.

With this, a crude—but for the present purpose sufficient—model of the incineration process in coal or coke operated cremators—has been presented. (Radiation from the gas has been neglected. But without detailed technical information, heat transfer and radiation cannot be compared.) By contrast the combustion of the fuel in modern gas-fired cremators takes place inside of the muffle itself. Since they are designed to accept a coffin, their wall area is quite large and the forced air from the compressors mixes the gas inside the muffle very effectively. In addition, the burners are usually directed toward the corpse. Fur-

thermore, the ashes from the coffin are soon blown away from the corpse by the forced-air feed. Incineration times thus achieved are therefore much shorter than those with otherwise comparable coal-fired units.

3. Multiple Charge

With the above in mind, one can also immediately understand why multiple charge—2 or 3 corpses stacked together as claimed in the Holocaust theory (see for example F. Müller⁹ page 17)—will not produce shorter incineration times. First, several corpses packed together will offer a considerably smaller surface per corpse for heat transfer from the gas or absorption of radiation from the walls than 3 corpses separately exposed to the same muffle wall area. That amounts to less heat absorption per corpse and per unit time. But in addition, the muffle volume through which the gas must pass would become smaller. There is less time for the gas to transfer heat to walls and corpses. If the cremator is operated at the same throughput velocity, gas will simply be rushed through the muffle faster, and exit at higher temperature, which means less heat per unit time is available for incineration. In order to protect smoke ducts and chimney, the total throughput of hot gas would have to be lowered—decreasing the primary heat transport per unit time to the muffle.

Considering the physical size of the muffles in Dachau, it must be judged that three corpses could not be loaded into those muffles even when they were cold. W. Stäglich¹¹ quotes Kautsky (a former prisoner) stating that the aperture of the ovens (in Auschwitz I) permitted only one, or at the most two, corpses to be charged (page 158). In actual operation it would be extremely difficult to charge these muffles with even two corpses. In any case two corpses would have covered up a considerable portion of the wall area, restricting the heat transfer from the gas to those portions of the wall and forcing a reduction of the throughput velocity. This is equivalent to a longer incineration time.

Careful comparison of the size of bricks in pictures reveals that the muffles in crematoria II and III in Auschwitz II were certainly not larger than those in the new crema-

torium in Dachau (pictures are found for example in A.R. Butz ⁴ page 157 and 213).

I have observed only single charge incineration of corpses and in coffins. But I will spare the reader my well-founded speculation (and description thereof) how several corpses in one muffle would "fuse" together prolonging the incineration time even further for that reason.

I conclude this part by stating: Technologically it is an illusion that charging cremators as found in WWII camps with more than the charge for which they were designed (one corpse) would shorten the incineration time per corpse. Such a mode of operation would, quite to the contrary, prolong the total incineration time. Even when considering very emaciated corpses (for example during typhus epidemics) my personal estimate would be that no gain in incineration time would occur. But other complicated factors, concerning the state of tissue (dehydration etc.) enter the estimate. For these reasons the calculations have been based on single charge cremation.

4. Incineration Time

In 1946 the incineration time in coal-fired cremators was about 4 to 6 hours.⁶ The variation is caused by different physical sizes of the corpses but also by the condition of the tissue. Tougher or firmer tissue requires a longer incineration time. For this reason heart and lungs for example decompose slower during cremation. The coal-fired cremators in 1946 were technologically comparable with those in Dachau. Therefore it must be concluded that the cremators in WWII camps could not have produced a shorter incineration time, except for one major difference: In camps, the corpses were cremated without coffins (therefore the much smaller muffles). Morticians maintain that a coffin does delay the cremation of the corpse even though the wood burns fiercely at first and raises the muffle temperature considerably. But the coffin (and later its ash) also shield the corpse during that time from the radiation of the walls. Taking this into consideration a shorter incineration time in WWII camps can be expected. Morticians have suggested

to me that factors up to $\frac{1}{2}$ could perhaps result. That could reduce 1946 incineration times to about 2 - 3 hours for the camp cremators which were especially designed for cremations without coffins.

One could fill a book with direct or indirect statements concerning incineration times from Holocaust theory presentations. A few examples however shall suffice here. F. Müller⁹ states that in Auschwitz I the cremators were charged with 3 corpses simultaneously and that the total incineration time was 20 minutes (page 17). In 1979 in Dachau exactly the same set of numbers was stated to me by one of today's camp officials who, however, had not been in the camp himself during WWII.¹⁵ As a matter of fact the "20 minutes and three corpses combination" is found quite commonly in the Holocaust theory. By comparison, W. Stäglich¹¹ quotes from the WRB (War Refugee Board) report about 1.5 hours (page 234). This appears strangely close to more realistic incineration times. The *Los Angeles Times*¹⁷ reporting on a visit to Auschwitz II by "Members of the U.S. Presidential Commission on the Holocaust" declares: "They also toured the crematoria which could and did dispose up to 60,000 bodies a day." Since the *Los Angeles Times* report specifically states "crematoria" one can calculate the incineration time per corpse. Equation (1) solved for incineration time becomes:

$$I = \frac{C \times T}{N} \quad [3]$$

Since one day has 24 hours one obtains:

$$I = \frac{46 \times 24}{60,000}$$

or

$$I = 0.0184 \text{ hours} = 1.1 \text{ minutes (!)}$$

This would be the incineration time for single charge. With triple charge—according to the Holocaust theory—3.3 minutes would be available for the cremation of three corpses. Nothing reflects the state of affairs in Holocaust matters better than the fact that a leading newspaper can offer

such figures to the public without being contradicted.

A look at incineration times today generates an astonishingly different set of data. In 1974 in Dortmund a cremation took 2.5 hours in a gas operated cremator (H. Roth ¹⁸ page 106). A mortuary in Los Angeles advised me 1978 by phone of "two hours or a little less." Their cremator was operated on gas. From a personal letter I learned that in 1951 in Indianapolis a cremation took 2.5 hours. The cremator was gas fired. W. Stäglich ¹¹ quoting 3 sources (including H. Roth above) finds that 1.5 to 2 hours are realistic incineration times today. In January 1981 CBS presented a discussion during their "60 Minutes" dealing with cremation today. 2.5 hours incineration time was indicated for modern cremators. One could go on only to find an average for today's incineration time in the neighborhood of 2 hours for gas fired cremators.

In 1979 I was permitted to observe two cremations in Darmstadt, West Germany. The cremator was gas-fired and utilized several electrical compressors for forced-air feed (as practically all of today's gas operated cremators do). It was the same crematorium I had visited in 1946. Nobody knew anymore how long a cremation took back then but the 4 to 6 hours for coal-fired cremators appeared acceptable to today's crews. Their modern cremator was fully automated (temperature, time, cycling of the directional burner sets etc.) and was pre-programmed for 1 hour in the first incineration stage. After that period a timer would be set by the crew for additional incineration time if and as needed. When the remainders of the corpse had fallen to the bottom of the muffle they were mechanically transferred to a second muffle—below the main muffle—to be exposed to heat for two more hours while the next two cremations, one after the other, were taking place in the main muffle. After three hours the final remainders from the first cremation—ash and bone fragments—were removed from the lowest section of the cremator and processed through a bone mill to render them fit for the urn. When a hydraulic lift (similar to a forklift) positioned the coffin into that cremator in Darmstadt all the burners were shut down and yet it took only perhaps 10 seconds before the coffin was engulfed in a fury of flames. A steel hood with an electric exhauster above the

steel door was needed to protect the operator of the lift from injury from the flames shooting out of the cremator. It was a vivid demonstration of the role which radiation plays during cremation. When the lift was withdrawn on its rails and the large steel doors had been closed, the temperature rose for about 10 minutes from the burning of the coffin to about one and one half times of the operational temperature. After that time the main muffle cooled down and the automatic temperature control took over.

Two hours were used in the calculations because all discussions with morticians have established that this value for camp conditions during WWII must have been an average incineration time. One hour is, on the basis of technological information, certainly too short and it appears even impossible that the cremators in Dachau could actually have reduced a corpse to the necessary degree in two hours. Their simple fire-box type generator could not have transferred the required amount of heat during that period.

Incineration times as claimed in the Holocaust theory are thus contradicted by actual incineration times in modern cremators of today, to a remarkable extent. This has been reported. In addition, practically all of today's information refers to gas fired cremators which achieve for technical reasons shorter incineration times than coal-fired units.

Within the frame of a technological investigation, incineration times for WWII cremators shorter than those which can be achieved today must be absolutely rejected.

5. Some Necessary Comments.

In the book *Commandant of Auschwitz*¹⁹ cremation capacities for Auschwitz II are discussed which can be used to calculate incineration times (page 181). The two smaller crematoria (Nos. IV and V) had—according to the book—16 cremators and could dispose of 3000 corpses daily.

Equation (3) yields the incineration time:

$$I = \frac{16 \times 24}{3000} \quad [3]$$

or

$$I = 0.13 \text{ hours} = 7.68 \text{ minutes}$$

The larger crematoria (Nos. II and III) had—according to the book again—30 cremators and could cremate 4000 corpses in “less than 24 hours.” Since it is unknown how much “less than 24 hours” is, 24 hours will be used for the calculation.

One obtains.:

$$I = \frac{30 \times 24}{4000} \quad [3]$$

or

$$I = 0.18 \text{ hours} = 10.8 \text{ minutes}$$

While it is immediately apparent that the alleged Höss statements fall in well with the pertinent Holocaust theory claims, they nevertheless contribute nothing to dissolve the discrepancy between those claims and today's incineration times.

In stark contrast to what R. Höss supposedly had written, stands the testimony given by Richard Baer—the last commandant of Auschwitz (1944 - 1945). E. Aretz²⁰ reports on pages 58 and 59 some of what is known. Here are some essentials: Baer had been arrested in October 1960. At that time he declared that no gas chambers had existed in Auschwitz. He believed—on that basis—that he must be found innocent. However, he died a mysterious death at the age of 51 in perfectly good health on 17 June 1963 in prison. The post mortem revealed that poison could not be excluded as cause of death. However a man believing in his own innocence has no reason to commit suicide. And a former Auschwitz commandant would (at least in 1960) hardly have even contemplated convincing a West German court (with the Zionist Bauer as Attorney General of Hesse) that there were no gas chambers in Auschwitz in operation unless this was his rock-solid knowledge. Their former commandant's sudden death must have served as an impressive message to the rest of the defendants. There only remains to be reported that the first Auschwitz trial could finally start

immediately after Baer had died and his name and testimony were never mentioned in the proceedings of the court—or in the Holocaust theory. W. Stäglich¹¹ who is well qualified as former judge to evaluate court matters, was, in 1976, refused access to the court's proceedings (which he had sought while writing his book on Auschwitz) on the grounds that the protective interests of those involved in the court proceeding had priority over Dr. Stäglich's private interests in a scientific evaluation of the proceedings (page 374). This is quite an interesting statement (from the Hessian Minister of Justice) since during the actual Auschwitz trial "those involved" in the proceedings were apparently much less protected. For some detail the reader is referred to H. Laternser²¹ who was the defense lawyer for Richard Baer and others. He never came to defend his client but he spoke out on the general witness situation at the first Auschwitz trial.

P. Rassinier²² discusses in more detail the statements which R. Höss allegedly made (page 235 to 243), but P. Rassinier also quotes the "Kasztner Report" according to which the gas chambers in Auschwitz II for 8 - 9 months (the autumn 1943 to May 1944) were out of order. P. Rassinier draws this conclusion: "It remains to be established how many persons more than 107,000 could have been incinerated from February 1943 to October 1944 . . . " (page 241). The figure of 107,000 refers to the Höss¹⁹ statement (page 177) concerning cremations in pits.

Today world-wide lobbied pressure to prosecute so-called "Nazi-war-criminals" prevents very effectively all those from speaking out who have knowledge about the camps and know the answer to one of history's most important questions. One must wonder whether this is not the actual motivation behind this pressure "to prosecute." The Holocaust theory has many faces.

6. Cremation in Pits

There are various claims in the Holocaust theory that huge amounts of corpses have been cremated without cremators on pyres and in pits. To clear up this Holocaust theory

created problem would be quite another task.

However some general comments are possible. G. Reitlinger reports that: "Apparently the furnaces were superseded altogether after August 1944 because compared with the burning pits they were considered uneconomical" (page 160). R. Höss¹⁹ states that: "During the summer of 1942 the bodies were still being placed in the mass-graves. Toward the end of the summer however, we started to burn them; at first on wood pyres bearing some 2000 corpses and later in pits together with bodies previously buried," (page 177). In other words the alleged efficiency of burning in pits was supposedly well known before the new crematoria in Auschwitz II were built. Nevertheless they were built—and with great difficulties due to war conditions—only to find out that burning in open pits was more efficient—which is exactly what allegedly had been known before.

In open fires, larger amounts and—especially partly decomposed corpses from earlier graves—can be cremated. The authorities in German towns had to resort to this process during WWII after Allied fire bombings. Photographs exist, for example, of cremations on pyres in Dresden.²³ Unfortunately reports are too scarce and not detailed enough that technical conclusions could be drawn. In any case, in this type of operation, cremation is incomplete and large amounts of bones and incompletely cremated organic materials would have remained. I am not aware of any thorough investigation including a numerical analysis in or near WWII extermination camps. And personally I do not believe—provided there is factual evidence of residue from large scale cremations in pits at all—that at the present day, numerical results could be derived. At least any evaluation would have to involve the actual moving and sifting of thousands of tons (if not more) of soil, lest the result of such an investigation must be mistrusted before it has ever been obtained. Impartiality of those conducting the excavation would present today an almost insoluble problem. As to the reports which do exist, the burden of the missing proof lies with those who relate them. A brief discussion of one report will demonstrate the nature of the claims. F. Müller⁹ for example refers frequently to the burning in pits. Even after discounting such way-out allegations such as the claim

that "human fat" was collected at the bottom of the pits, the remainder of the report cannot be given credence either.

On page 130 the author reports that: "The pits were 40 to 50 meters long, about 8 meters wide and 2 meters deep." on page 137 the procedure of setting up a cremation in these pits is described: "Then the bearers laid about 100 corpses face up in four long rows on top of the fuel." If one allows 0.5 meters (19.7 inches) in width for each corpse the described procedure (100 corpses in one row) would fill the pit completely lengthwise with no space left at the ends. Accepting 70" as an average human height one obtains for the four rows 7.1 meters width which would leave less than 0.5 meters on each side of the pit. Considering further that wood was placed between the 3 layers, each of 400 corpses, those pits would have been full to the brim and no cremation is conceivable at all. F. Müller tries to explain that this difficulty was overcome by pouring oil and wood alcohol (plus "human fat" again) on the corpses (page 136). However these liquid fuels would have evaporated in the hot pit immediately and burnt off on the surface of the pit—that is, on top of the corpses—since nowhere else did oxygen have access to the fuel vapors. But F. Müller goes on to report: "The process of incineration took five to six hours" (page 138). Cremation in pits—not on pyres—could have had only one purpose: To provide for convenient burial of the remainders by filling the pit in with soil after the cremation. F. Müller⁹ however insists that the remainders were removed each time and the pits re-used (page 139). All one can say about this type of report is—that it cannot have happened that way.

In Katyn during 1943 the corpses of some 4143 Polish officers were exhumed.²⁴ The mass-graves which R. Höss¹⁹ allegedly has reported supposedly contained 107,000 corpses (page 177). This is the equivalent of almost 26 Katyns—with no proof except for the questionable Höss document written, at least in part, in pencil while under Communist imprisonment. And the original (like in the "Anne Frank case") is practically inaccessible even today, presuming that an "original" did in fact ever exist and provided that what is kept so secret in the Auschwitz museum today is not a forgery²²(page 27).

In Part I of this study it has been demonstrated that—of the alleged 6 million—at least some 5.5 million would have had to be cremated in pits. Even dismissing any realistic incineration time in pits it must be pointed out again that large amounts of bones must have resulted from such an enterprise. Considering the 5.5 million evenly distributed over R. Hilberg's six "Killing Centers" one would have to find remains of more than 916,000 corpses in each camp (a numerical equivalent of 221 Katyns for each camp). Even R. Hilberg⁵ claims such a number only for Auschwitz (page 572). But while claims exist, tacit proof in the form of excavations and numerical evaluations is absent, for even 10% of the claims—36 years after WWII. Today this most fantastic part of the Holocaust theory must either be totally rejected for lack of proof or must be fanatically believed—which requires no proof.

7. Some Other Technical Points

A 50% duty cycle has been considered "most probable" for the purpose of the calculations. For the actual work time of crews another 3 - 4 hours of preheating time and probably another hour for cleaning (de-slagging) would have to be added. This would amount to 16 to 17 hours of work-time per day. All calculations based on a 100% duty cycle are at least for technological reasons unrealistic.

Disposal of corpses by cremation in WWII camps in itself clearly does not represent proof of atrocity but was rather a necessity especially during epidemics. Cremation is an effective way to decompose infectious organic material. This however does not require complete cremation. If one speculates a lesser degree of cremation in WWII camps (to decrease incineration time) large amounts of bones must have accumulated and their disposal would have created a problem by itself. However, personally, I do not believe that today numerical results from bone contents of soil in camps—provided there are any to speak of—could still be derived.

This brings up the question of fuel and ashes. It is at best difficult to estimate the consumption of coal or coke for cremators whose technical design is not known at least in

some detail. But if one assumes 100 kg (220 lb) of coal per corpse (which may be insufficient) even 250,000 cremations would have required 25,000 tons. There are no storage or processing facilities known for larger amounts of fuel. One would expect at least railway tracks to have been extended directly up to the cremators. There were none.²⁵ There are not even simple mechanical unloading facilities (ramps or chutes for example) known either. Distributed over 20 months in Auschwitz II, 25,000 tons would have required more than 41 tons of manual handling of coal per day. If one considers R. Hilberg's ⁵ "one million" dead in Auschwitz (page 572) 167 tons per day would have had to be moved. And Pope Paul II's announcement of 4 million victims in Auschwitz ²⁶ would have required the manual handling of no less than 667 tons per day.

The disposal of ashes presents another problem. Dumping sites of ashes must exist near crematoria. However, here too, a numerical evaluation has probably become impossible by now.

8. Critique and Limitations of the Method

In scientific work—and Holocaust theory is not one—results are usually given within error ranges. A speed for example might be given as 50 mph \pm 5 mph. The meaning is that the actual speed may be either 55 or 45 mph or any value in between those limits. Sometimes however there are reasons to conclude that a particular number is the "most probable" one. In the above example that could be, for example, 47 mph—if there is reason to justify this number it would be termed the "most probable" speed.

In the interpretation of the results of this investigation most probable numbers have been derived—with statements of reason. For example Table II (Part I) gives a "theoretically possible maximum of cremations" and a "theoretically possible minimum of cremations" (861,120 and 215,280). As explained above, the actual number can be either one of these figures or any number within this range. In the text, however, the lowest number (215,280) is stated to be the "most probable" number. This was based on the

fact that a 50% duty cycle is "much more" probable than a 100% duty cycle and 2 hours incineration time "much more" probable than 1 hour incineration time, both for technical reasons. While the range of figures is absolute within the conditions on which the calculation is based, the most probable number is not. If, for example, proof should be produced that 75% duty cycle and 1.5 hours incineration time are "more probable" then the "most probable" number of theoretically possible cremations would have to be calculated on that basis.

This difference, however, would not alter the fact that more than 5.5 million corpses must have "disappeared"—without cremation in cremators—according to the Holocaust theory.

While the technological approach demonstrated in this investigation cannot produce an "exact" figure, it does not suffer from other uncertainties as much as, for example, statistics. However statistics can be accurate, too, if based upon secure and certain data.

For example the "Sonderstandesamt Arolson" (Special Registrar's Office Arolson West Germany) states in a letter²⁷ 271,304 DOCUMENTED fatalities for 13 WWII concentration camps. Another 93,069 are listed in the letter as documented by other Registrars' Offices. The figure given for Auschwitz is 52,389 fatalities. These 364,373 fatalities represent then an "absolute minimum" number. The actual figure cannot be lower but could be higher. But even if one doubles the above figure the result remains below one million.

This demonstrates again that for more than 5.5 million of the 6 million claim no documentation exists—except by inference in "Holocaust Theory."

Thirty-six years after WWII this discrepancy is not acceptable any longer. Neither is the defamation against the German people. The failure of historians to secure data in due time can today only be overcome by methods which are based on data which cannot be altered. The technical properties of Zyklon B are such data. Cremator hours and incineration times are others.

Part III

Conclusion

An attempt has been presented to apply technological aspects of cremation to the numerical claims in the Holocaust theory. It has been demonstrated that even when accepting the rawest of data from the Holocaust theory the disposal of millions of corpses in available cremators was impossible. It is inconceivable that more than 90% of the legendary 6 million could have been disposed of in open pits etc. without leaving extensive traces; none of which have been demonstrated to exist and evaluated numerically within the vicinity of WWII camps. Testimony from camp personnel—other than prisoners—is effectively suppressed by continued persecution of former camp personnel.

Therefore rational—technological—criteria must be applied to the historical problems which Holocaust theory has created. The maximum data which have been purposely accepted from the Holocaust theory for this investigation concern the number of cremators and their operational times. Other parameters, especially incineration time and multiple charge, have been investigated with results which make related Holocaust theory claims unacceptable. Therefore they have been dismissed.

When, in the future, those parameters accepted here from the Holocaust theory will be adjusted to already available and still to come information, I predict that the total “most probable” death toll from all causes for Auschwitz (for example) will drop to or below 100,000 dead.

As to the prospective results of investigations of pit areas in the future I expect no surprises. While smaller pits may have been operated, any pit area where millions or even a hundred thousand corpses had been cremated would have been found a long time ago and its numerical evaluation propagandized to the world in great detail.

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The Noontide Press, 1979
25. The plan of Birkenau (Auschwitz II) is reproduced in (4) page 229. There were no railway tracks at crematoria IV and V. There is only the end of the switching yard between crematoria II and III. Aerial photographs in *Life* (Vol. 2, Nr. 4 April 1979, page 12) show however clearly that tracks were not extended to the crematoria and no special unloading facilities existed.
26. Deutsche Presse-Agentur (German Press-Agency), reproduced in *Frankfurter Allgemeine Zeitung*, Saturday 9 June 1979 Nr. 132, page 5.
27. Copy of letter dated 11 May 1979 is in the author's possession.

West German Justice and So-Called National Socialist Violent Crimes

Dr. Jur. WILHELM STÄGLICH

When I speak of so-called National Socialist (hereinafter: NS) crimes of violence, this correctly indicates my conviction that the legend of the "Final Solution of the Jewish Question" is a fiction. This is not the place to present a detail-by-detail rebuttal of this myth; others have already done so most adequately. In any case, as a jurist I do not in any way feel beholden to deliver a conclusive refutation of an allegation which has yet to be proved in the first place. The historians have from time to time admitted as much, and refer the skeptic not to any forensic or tangible evidence of exterminations by gas, but to the results of countless NS criminal trials before the West German courts.¹ The efficacy of this tactic on public opinion should not be underestimated. Today, many people are under the impression that the exterminations have been historically "proved" because the war criminal trials "proved" them by verdicts of guilt. As I will show, this was exactly the purpose of the trials right from the beginning.

Before describing in detail the activities of the German judicial system, we must examine the ways in which the war crimes trials were brought about, and will continue to be brought about.

One of the greatest stumbling-blocks to continued NS trials was the German Criminal Code's Statute of Limitations. When the War Crimes Investigation Office first opened its doors at Ludwigsburg on 1 December 1958, one of their first discoveries was that the prosecution of murder was subject to a 20-year Statute of Limitations. Hence, trials of alleged war-time murders could not take place after the spring of 1965 at the latest.

This problem caused considerable sleepless nights among the German politicians in Bonn, anxious to placate "World"

(i.e. Zionist) opinion and prove what dedicated Nazi-hunters they were; German constitutional rights notwithstanding. On 13 April 1965 the Bundestag (Parliament) performed its legislative and judicial conjuring trick with a new law "governing the computation of deadlines" ² of the Statute of Limitations. From now on, the Statute of Limitations would not be computed from the date of the actual crime itself, but from the arbitrary date of 1 January 1950! Thus, at a stroke, the deadline for trials was moved forward to 31 December 1969—giving the inquisitors an extra four years to round up their victims. The politicians' "rationale" for this sleight-of-hand was the bald statement that no German prosecutions could take place during 1945-1949 (on account of the Allied occupation, and suspension of civil government) so therefore the clock should not start running until civil government had been restored.³ No mention was made of the fact that witnesses' mental clocks were still running at the regular speed during these four years, and their potential testimony getting so much more rusty and unreliable!

Nor was any weight given to the argument that, far from being safe from prosecution, "war criminals" were being ruthlessly pursued up and down Germany during these four years, during the Allied reign of terror. With the aid of *ex post facto* laws, the Allies tried and sentenced 50,000-60,000 Germans for alleged crimes against humanity. In 806 cases, the Anglo-American tribunals handed down death sentences, 486 of which were carried out.⁴ We will never know how many "trials" and executions took place in the Soviet zone of occupation.

And, despite the lack of a national government, there were indeed indigenous German trials, specially set up under the Allies' infamous Control Council Law No. 10.⁵

All this does not lack a certain irony, for one of the Allies' main accusations against the Nationalist Socialist regime was that a number of *ex post facto* laws had been introduced during the period of the Third Reich! *Quod licet Jovi, non licet bovi!* This allegation that prosecution had been "suspended" until 31 December 1949 was, therefore, nothing but a hypocritical and transparent trick.

According to Article 69, paragraph 1 of the Penal Code (StGB), the Statute of Limitations was in any case consi-

dered to be interrupted if the case could not be commenced. The fact that the legislature expressly determined the same thing for a certain time-span shows clearly enough that this was done only to manipulate the rule of law. The Federal Constitutional Court later upheld the constitutionality of the Bundestag's trickery.⁶

By the time 1969 came around, it was found that many "war criminals" were still at large. This time the Bundestag decided to drop the sleight-of-hand approach, and go for the blatant, bull-at-the-gate tactic. The Statute of Limitations was extended from 20 years to 30 years with a "law governing the amendment of the criminal law."⁷ This extension conveniently ignored Article 103, paragraph 2 of the German Basic Law⁸ which states that a criminal act cannot be punished unless the culpability has been determined before the act was committed! In 1979, when this enabling act was also due to expire, it too was extended, again at the behest of international Zionist organizations. The Israeli ambassador to West Germany sat on the public gallery of the Bundestag during the debate to "monitor" the voting.

Needless to say, all of these *ex post facto* laws only applied to German alleged criminals. No Allied soldiers were ever put on trial for the legion of atrocities committed against the German people during and after the war. In addition, the German courts are forbidden from trying war criminals of Allied armies by Part 1, Article 3 of the so-called *Überleitungsvertrag*⁹ (Convention of the Rights and Duties of Foreign Forces in West Germany). This double-standard exemption for war criminals of the winning side is an obvious violation of the principle of equality before the law. It is also a violation of any standard of civil rights. ✓

We have noted that the German courts really only got going against "war criminals" in 1958. The Head of the Ludwigsburg Central Office for Prosecution of NS Criminals, Adalbert Rückerl, emphasizes in his book *NS Trials* that there had earlier been little enthusiasm for such trials, and it was only after the 1958 trial at Ulm of some *Einsatzgruppen* members that public opinion finally realized "what kind of serious crimes had not been prosecuted up until then." (The trial resulted in 10 defendants receiving long terms of imprisonment for allegedly having participated in

the alleged "murder of several thousand Jews in the area of the German-Lithuanian border.") According to Rückerl's analysis, after this initial trial, the judiciary "then reacted without further delay."¹⁰

This pat explanation is, however, somewhat unconvincing. The German people had had many years of lurid atrocity stories from the Allied show-trials, and far from making them more enthusiastic for even more trials, the German people were starting to become even more cynical and skeptical. It was around the same time that the swindle of the Dachau "gas chamber" first came to light,¹¹ and even Dr. Martin Broszat, the head of the Institute for Contemporary History in Munich, was obliged to admit that no gasings had taken place at Dachau or any other camp in the former Reich.¹² These admissions overnight rendered valueless the testimony, confessions, documents and proofs of gassing at the myriad of trials relating to "gassings" in the camps in Germany-proper. What, the German people asked themselves, is the difference in value between the testimonies, confessions, documents and proofs-of-gassing in the camps in Germany (now admitted bogus) and the testimonies, confessions, documents and proofs-of-gassing in the camps in Poland (still claimed to be genuine)?

The real reason, in my opinion, for the stepping-up of the German NS trials was that the myth-makers had to do something to stop the imminent collapse of their painstakingly constructed edifice. What could be more useful for this purpose than the authority of the German courts? It is significant to note that the then General Public Prosecutor of the Hesse state, Fritz Bauer, frankly described the NS trials as an "exemplary aspect of the re-education of the German people" that had been under discussion ever since 1945.¹³ The Jewish writer J.G. Burg put this even more bluntly. He wrote, with reference to these trials:

They serve, above all, the purpose of engraining in the German people a consciousness of collective guilt, so that its sons and daughters would be born already burdened with the German "Original Sin."¹⁴

This also explains why whole groups of youngsters are continually conducted through the public galleries of NS

show trials. As Herman Langbein, General Secretary of the Vienna Auschwitz Committee, and main-spring of the first Auschwitz Trial at Frankfurt, remarked smugly:

It is also the fact that the trials are being watched day by day by classes of school-children and other groups in the courtroom, which shows us that the importance of the trials in terms of contemporary history has been perfectly understood.¹⁵

One could quote many more examples like this to underline the real purpose of the NS trials. One can only conclude that the impetus for the stepping-up on NS trials was not—as Rückerl maintains—the judiciary “reacting” to the horrors of the first case, but a reaction to the enormous pressures from political quarters, which were in turn exposed to even greater pressures from international—in particular, Jewish—circles. It is common knowledge that the World Jewish Congress has lobbied for continued NS trials, and has even “provided” many of the necessary “witnesses.”¹⁶

No less remarkable is the way the government went about making these new witch-hunts as effective as possible. Rückerl has the following to say on the subject:

Knowing that the Code of Criminal Procedure (which was binding on the local courts) constituted an obstacle for a thorough prosecution of these crimes, the Conference of the State Ministers and Senators of Justice decided in the Fall of 1958 to create a Central Office of the State Departments of Justice for the prosecution of NS crimes.¹⁷

One might read this quote a second time to better understand the significance of this decision. Here was a case where a special public prosecuting authority was created which had no legal basis whatsoever in the German Criminal Code. It was, nevertheless, invested with substantially greater power than the correctly-constituted criminal prosecuting authorities. This incident is a typical example of the contempt for the constitution, and the very law itself, on the part of those who have been assigned the role of “guardians of the law.”

In the first years of its existence, the Central Office for the Prosecution of NS Crimes, headquartered in Ludwigs-

burg, was staffed by 7-10 public prosecutors—too few in Rückerl's opinion. In April 1965, the Conference of Justice Ministers increased the prosecuting staff to 45-50. In addition to this, as many as 250 further prosecutors were engaged outside the Central Office. On top of this, there must be roughly 200 investigators working in special teams.¹⁸ Small wonder that the number of normal criminal prosecutions was steadily decreasing during these years!

If the Central Office must be described as standing on very shaky constitutional ground, its activities were even more so! Their special Prosecutor's Office proceeds in its investigations quite differently from normal prosecutions. Rückerl describes it thus:

Our people then set to work exploring the factual circumstances which had been drawn to our attention by the statement of a witness, a document, a quotation from a book, or which was common knowledge, but yet had not been prosecuted, as far as we could tell.

This resulted in a situation where large parts of the wartime occupied territories were subjected to a network of preliminary investigations. A number of heretofore undiscovered matters came to light in this way.¹⁹

And Rückerl's assistant, Chief Public Prosecutor Manfred Blank added.

In pursuance of the Code of Criminal Procedure, the Public Prosecutor must, firstly, intervene in cases where a criminal offense has been committed in his district . . . or where he receives information to the effect that an accused is present in his district.²⁰

In other words, "crimes" were investigated when there was no evidence at all, and the only way to facilitate such an investigation was simply to override all existing rules and regulations governing criminal investigation procedures.

Thus, all investigations of NS cases were not just carried out by an office not even provided for in our law, but also in deviation from the normal methods of preliminary investigation. One cannot accept that this deviation was necessary

for the "rule of law to stand its test" as Rückerl puts it so poetically.²¹ On the contrary, the deviation was one of the greatest floutings of the rule of law ever conceivable!

In practical terms, the preliminary investigations are obliged—in the absence of any solid facts—to concentrate initially on the literature of the IMT (International Military Tribunal at Nürnberg). Additionally, there has developed a close liaison between the Central Office and numerous foreign contacts, particularly those in Israel and the Eastern Bloc, who generally help out with "documents." Of particularly "valuable assistance" are "the publications of the Jewish Historical Institute at Warsaw, and the Yad Vashem Institute in Jerusalem" according to Chief Public Prosecutor Manfred Blank.²²

One of the best-known foreign contacts of the Central Office is the notorious Simon Wiesenthal, who has been proved to have given false evidence on at least one occasion, concerning indemnification. J.G. Burg describes him as the "spark-plug of the Ludwigsburg Central Office."²³ This may be a slight exaggeration, but it is quite a remarkable statement all the same: Burg himself is Jewish. Wiesenthal has boasted during a TV program that "German public prosecutors and judges had often written letters to him" asking for assistance.²⁴

Various "survivors" organizations at home and abroad also have decisive influence on the course of these investigations. For example, the International Auschwitz Committee in Vienna, represented by its General Secretary Hermann Langbein, took a decisive role in the preliminary proceedings of the first Auschwitz Trial at Frankfurt, and later on at the trial proper. In his book, *The Auschwitz Trial*, Langbein later treated his readers to a self-aggrandizing eulogy regarding his part in the proceedings. Among other things, he quotes in full a back-slapping letter from a Chief Public Prosecutor by the name of Wolf, in which the writer expressed "gratitude and recognition . . . for the active and valuable assistance."²⁵

It follows from all of the above that the basis for the preliminary proceedings and investigations was at best highly dubious, especially as it was almost exclusively provided by those persons who had personal, political, and fi-

nancial interests in promoting the anti-German atrocity lies. Rückerl refers to it as the "special knowledge in terms of contemporary history" on the part of the Central Office staff in Ludwigsburg which reflects such interests.²⁶

Along with this research into "hitherto unknown crimes" a hunt for the hitherto unknown "criminals" (i.e. former SS members, policemen, camp guards, and *Einsatzgruppen* members) was carried out. Even though modern police hunts are so inept that known terrorists are often detected only by accident, in the case of former SS members the country was scoured from top to bottom in this fanatical man-hunt. These people, considered to be criminals right from the start, were generally taken into close custody at once "pending investigation" and this lasted, in many cases, 5 years and longer. One can only guess at what treatment these unfortunate men and women were subjected to after their arrests. It is common knowledge that many of them did not survive imprisonment; for example, the former commandant of Auschwitz, Richard Baer. His death in custody received very little publicity—quite the opposite from other such cases. Many prisoners committed suicide. Sometimes, such as at the Sobibor Trial, it was those accused who had refused to confess who "passed away." The Jewish writer J.G. Burg comments as follows:

We hear time and time again of cases where prisoners accused of war crimes have passed away "of their own free will." It is quite obvious that there is something extremely fishy about all of this.²⁷

I do not want to be misunderstood. I am not saying necessarily that the prisoners were or are subjected to illegal treatment. But the circumstances of their "legal" treatment—particularly the prolonged remand in custody—may well be so debilitating that it completely destroys the prisoner's will. This seems to happen more readily to people of humble birth and simple education, and most of the victims of this persecution did come from such a background.

One important part in all NS trials is the role of witnesses. Indeed, they are indispensable, for as Rückerl himself admits, the "documents" may "be used only as . . . background material."²⁸ However, the techniques adopted by

the Public Prosecutor's Office in obtaining suitable statements from witnesses in NS cases are almost unbelievable. Here again the procedure used is totally different from normal preliminary investigations and judicial inquiries. Only recently, during the Majdanek Trial (which is still in progress), a case of witness-coaching was discovered in which either the Central Office in Ludwigsburg or the Public Prosecutor's Office must have been involved in some way.²⁹ This case was rightfully described as a scandal, and provoked a wide reaction among the general public. Needless to say, the people responsible for this trial failed to suffer any recognizable consequences from the scandal. This is, however, not at all surprising, for it appears that it is general practice in NS trials that the (potential) witnesses should be "helped" in preparing their proposed testimony. Laternser has proved this already, in regard to the first really big concentration camp trial: the Auschwitz Trial at Frankfurt.³⁰

We know that even the public prosecutors responsible for the judicial inquiries are developing some leanings in this direction because of a document which recently came to light. It is certainly not unique in its contents and nature. It is a letter originating from the North-Rhine/Westphalia Central Office of NS Concentration Camp Crimes, and sent to the Office of the Chief Prosecutor in Cologne. It is signed by a Public Prosecutor called Dr. Gierlich. The document, comprising 156 pages, bears the file number 24 AR I/62 (Z) and was sent confidentially to all the witnesses of the Sachsenhausen Trial. It contains: a 12 page letter of the aforementioned Public Prosecutor to the addressee; 84 pages of biographical and personal particulars of 577 former camp staff;³¹ and a comprehensive appendix of 497 photos of SS men at the Sachsenhausen camp.³²

To underline the spirit in which the investigatory inquiries were conducted, let me quote a little from the Gierlich letter. The letter begins with some very definite information:

Dear Sir:

In consultation with the Sachsenhausen Committee of West Germany, I am conducting a comprehensive collective criminal trial based on the activities of the SS personnel

employed in the Sachsenhausen concentration camp. Insofar as investigations have not been carried out against them in the past, you would greatly oblige me by complying with the enclosed summons and by giving me some information on your experiences as regards the subject-matter of this letter.

The reference to the "consultation with the Sachsenhausen Committee" shows where the Public Prosecutor's "knowledge" originates from; this knowledge being intended to induce the witness to sympathy toward "the subject matter of this letter," of course. Now, if one bears in mind that the overwhelming proportion of detainees in concentration camps were convicted criminals,³³ and if one therefore assumes that the concentration camp "survivor" committees were and are manned likewise, then it should not be too way out to speak of a collaboration between German public prosecutors and criminals! It certainly happens in real criminal cases that the investigators find their confidential sources and witnesses among criminals and ex-convicts. But there is a world of difference between the two approaches. In the latter case, the criminal informants are kept at arm's length, and their information treated with some skepticism on account of its origins. In NS investigations, the criminals practically become part of the investigating team themselves!

Now let us read on with Dr. Gierlich's letter:

Perhaps you might be one of those concentration camp survivors who are very reluctant to give evidence, either because you do not wish to be reminded of those cruel events, or because you do not see the point of prosecuting such crimes after this long period of time? Nevertheless, if I urgently ask you for your support, then I am doing it because I am of the conviction that it must be possible—with the combined efforts of the survivors—to at least partially expose the terrible bloody deeds perpetrated at Sachsenhausen (and which could not be exposed until now) and to bring to justice the murderers and murderers' assistants who are living in our midst unrecognized.

It is quite obvious the Chief Prosecutor considers the atrocities, which he himself says he is supposed to expose, as already established facts. There then follows an elo-

quent apology for the fact that the proceedings had had to wait until 1962. Quite out of place, the recipients of the letter are given a run-down on the investigation work carried out so far:

After evaluating all the Sachsenhausen-related trials so far, plus the list of war criminals compiled by the survivors, plus the published survivor narratives, it was possible to compile a dossier on the whereabouts of many of the former SS men who were employed at the camp or were otherwise related to it in some way. These can only be a small fraction of the former guards, it is true, but they should—at any rate—include those persons who have committed crimes. Furthermore, we have compiled a dossier of witnesses which contains the names of former inmates (for all periods of the camp's operation), plus the names of those involved in almost all the block- and major-workcrews. In addition to all of this, the Sachsenhausen Survivors Committee is available to provide expert counsel in cases of doubt. It would seem, therefore, that a comprehensive final exposition of criminal offenses committed in the camp is very likely to be crowned with success, even after such a length of time, *provided that* the former prisoners, such as yourself, do not fail to give me their assistance.

Later on in the Gierlich letter, the potential witness is given “aides memoires” which bear little or no resemblance to the facts, nor indeed to any concept of unbiased investigatory conduct to which the Office of Public Prosecutor is legally bound. Such an outrageous procedure would be unthinkable in a normal criminal investigation of judicial inquiry.

A further unusual aspect of these NS investigations is the indiscriminate circulation of a large variety of names and photographs—with subjective commentaries or captions—to make it easier for the “witnesses” to “recognize” the “criminals.” Furthermore, the “survivors” are also given descriptions of the alleged “mass crimes” perpetrated in the Sachsenhausen camp. The following are excerpts from the same Gierlich letter:

I. Massacres, for example:

1. Murders when the first larger convoys of Jews arrived in the camp in 1938 . . .

3. Murders of conscientious objectors to military service, predominantly Jehovah's Witnesses, early in the war. (Information concerning the murder of the Jehovah's Witness August Dieckmann, who was shot dead on 15 September 1939 on the parade ground . . .) . . .
5. Execution of 33 Poles on 9 November 1940.
6. Execution of Russian PoWs in the Fall of 1941; shot in the neck, in the special execution contraption in the area of the industrial yard. Who helped erect this neck-shooting contraption? Who was seen in charge of the convoys heading for these neck-shooting installations?
9. Gassing of prisoners. Who installed the facilities?
10. Shooting of 27 prisoners from Block 58 on 10 November 1944.
13. Selection of prisoners unable to work.
14. Medical experiments and tests with poisoned ammunition on prisoners . . .

II. Other Crimes:

2. Who killed prisoners
 - (a) at the brick factory
 - (b) in the garden
 - (c) in the penal company
 - (d) in the Jewish blocks?
4. Who gave the orders or commands; who supervised; in cases where losses of life occurred, e.g.
 - (a) so-called "sports activities"
 - (b) so-called "standing"?
7. Which doctors refused to give medical treatment to sick patients, who subsequently died?
8. Who consciously ordered sick patients to hard labor? Which prisoners died as a result of this severe treatment?

As can be seen, there is hardly any atrocity lie which has been left out. Even the gas chambers were included in this list, in spite of data given to the contrary by the Institute for Contemporary History in 1960. Dr. Gierlich was obviously not up-to-date with his information when he wrote this letter. In any case, the survivor addressed by the letter was called upon to make a choice (if necessary after consultation with the Survivors Committee!) as to which "crime" he intended to make a statement about, and whom he wanted

to accuse of the crime. Presumably this was to avoid a duplication of effort, with all the witnesses wanting to steal the show by testifying only about the most monstrous atrocity and accusing only the most monster-like defendant.

As if this was not outrageous enough, on page 10 of the letter the recipient is even encouraged to report about "ill treatment" in the camp, even though this category of crime—unlike more serious offenses—has long come under the Statute of Limitations. The reason for this suggestion was that "this may perhaps give some indication as to the frame of mind of the respective person during a killing that took place at some other time." And, since there is also a possibility that "by mentioning other circumstances, the ill treatment could be construed as attempted murder." What a wonderful tip for the potential witness, and a suggestion not to be shy in mentioning even the smallest detail! Needless to say, a charge of "ill treatment" manipulated into "attempted murder" would no longer exempt the defendant from prosecution under the Statute of Limitations.

As if in faint acknowledgement of the outlandish bias of all of this, the letter writer slips in a codicil to at least put on an appearance of fairness. He states that for reasons of objectivity it is required to also mention "such circumstances that speak in favor of members of the SS forces." But, as we have already seen this is only a matter of form, in view of Article 160, Paragraph 2 StPO (Code of Criminal Procedure). This article states that the Public Prosecutor is obliged to inquire not only into those facts whereby a person can be charged, but also into those facts whereby he could be discharged, or could contribute to a person's acquittal. However, the remainder of this strange letter does not indicate any efforts at all in this direction. The "crimes" mentioned therein are described as already firmly established. The SS men named therein—with photos attached—are referred to without elaboration as "the culprits." No attention whatever is given to the concept of an accused being innocent until found guilty. In this case, the "trial" is only to decide a question of *how much* guilt each accused should be attributed with.

The final sentence of the letter is one of the most impor-

tant:

May I ask of you, however, not to mention anything about this letter to any of the SS people whose address you may know, as they are completely unaware of my investigations.

It is quite obvious that the secret inquisition is celebrating a merry little dance here. It is not until the "crime" has been plucked out of thin air and given form (through the adequate securing and briefing of "witnesses") that the accused is even informed of the investigation. By this time, normally, he has had it. If he does not confess at once he is taken into "close custody pending investigation," with all that that entails. It reminds one of the medieval witch trials, where the witch was thrown into the duck pond. If she drowned, she must have been innocent. If she survived, it was obviously only through witchcraft, so she was hanged or burned anyway.

It should again be emphasized that this document is certainly not the only one of its kind. One can be certain that the investigations were pursued by this or a similar method in all NS trials.

If the intention was indeed to make use of the NS trials as an aid in "Re-education"—as General Prosecutor Bauer openly admitted—then it was necessary to create the complementary judicial framework as well. This purpose could not have been achieved if every defendant had been tried under normal criminal court procedures. The background of "contemporary history" to which the investigators of these trials attached the greatest value could hardly be demonstrated in individual criminal procedures. It was for this reason that mammoth trials were organized for every single concentration camp, with the trial name corresponding to the camp name.

This was, of course, not at all possible without manipulating the jurisdiction of the courts to a certain extent. The principle laid down in constitutional law that nobody may be diverted from his court of legal jurisdiction³⁴ was—to put it mildly—interpreted rather generously in this process. In legal principle, there were various courts exercising jurisdiction over most of the NS defendants; namely, either the court of their place of residence (Article 8 StPO), or the

court of the place of their arrest (Article 9 StPO).³⁵ However, for reasons of convenience the Criminal Code also specifies a location based on personal or factual considerations (Art. 13 in conjunction with Art. 3), the requirements of which cannot be explained in detail here. One thing is certain, however: there is no way that the staged NS trials were expedient from a legalistic standpoint—the equitable administering of justice. Indeed, as the well-known lawyer Laternser said in regard to the Auschwitz Trial, which lasted two years with 20 defendants:³⁶

It is impossible for a jury of 3 professional- and 6 lay-judges to deliberate on evidence submitted over 20 months, then decide on the verdict with the necessary conscientiousness, and then deliver the sentence, with the essential proper care and attention. What the Prosecutors and the courts are submitting to the jurors for judgement exceeds human abilities. The court was in a hopeless situation, and with it justice was also . . . in immense danger . . .

Is it reasonable to expect the judges to base their judgement and sentence (which may well be catastrophic for the defendant) on their recollection of the detailed evidence of 350 witnesses, the first of whom had been heard 18 months beforehand? Apart from the most dramatic cases, it is very unlikely that the court would even remember the names of individual witnesses, never mind the important details of his or her testimony, or whether or not the testimony carried any legal weight. How on earth could it be possible to adjudge the credibility of a witness 18 months after hearing him? In such a situation justice—and with it every single defendant—will be in the greatest peril. ✓

Laternser's remarks about the Auschwitz Trial are undoubtedly applicable to any other criminal trial of such a magnitude. It is obvious that his remarks apply equally to the Majdanek Trial, which has now been running for over 5 years. What Laternser did not see, or did not say, was that justice is the lowest priority in NS cases, including the Auschwitz case. The accused, in trials of this kind, are in reality only tailor's dummies serving a higher purpose.

Without examining the case files we cannot say for certain how the shifting of jurisdiction in NS trials actually

came about. Presumably in many cases the proceedings were instituted in accordance with Article 13a. This article states that the Federal Court may determine the competent court in cases where a competent court does not exist or is unspecified under the criminal Code. It was on the basis of this Article that the Frankfurt Landgericht (State Court) was declared competent.³⁷ And there are quite a number of indicators to show that this was no coincidence.³⁸ Perhaps it was also no coincidence that the arch-Zionist Fritz Bauer was resident in Frankfurt at that time.

But on the other hand, it is debatable whether or not Article 13a was applicable in this case, because all the defendants had a place of residence within West Germany, so therefore the competent court ought to be determined as the court administering over their place of residence. It appears that this provision of the Criminal Code was deliberately twisted for different reasons. For example, we learn from Rückerl himself that at the suggestion of the Central Office, the *Bundesanwalt* succeeded in having the Federal Court determine Düsseldorf as the venue for the Sobibor Trial, in accordance with Article 13a.³⁹ This decision effectively interrupted the Statute of Limitations, and so the survival of this enormous trial was ensured. However, neither of these actions corresponded to the meaning and intention of Article 13a.

Since we hear from the horse's mouth itself, the NS trials are part of a re-education program (Bauer and many others have said so, both explicitly and implicitly⁴⁰) I have no hesitation in describing these trials as "show trials." The most essential prerequisite for a show trial is a political objective of some kind. The idea is to intimidate the population or influence "public opinion" in some manner.⁴¹ In other words, the objectives in an NS trial have little or nothing to do with the pursuit of justice which is the objective in a normal criminal trial. These show trials are not at all unique to totalitarian countries. The Western Allies demonstrated that with their "war criminal trials" in occupied Germany just after the war. This proves that "democrats" are just as prone to show trials as communists.

It is most certainly a political objective to attempt to re-educate the German public, so that they have a "correct"

conception of the history of the Third Reich era, which intention has been openly admitted. We can find admissions of this political intention in the various candid remarks of the Prosecutors and persecutors themselves, for example in Martin Broszat's foreword to Rückerl's book *NS Extermination Camps Reflected in the German Criminal Trials*. And in the case of the Auschwitz Trial, we have to thank the attorney Laternser for reporting many of the candid admissions of the Prosecution in his book *The Other Side of the Auschwitz Trial*.

Whether or not a criminal trial can be turned into a show trial depends on the judges who preside over the trials. In a normal criminal trial the judges are expected to be free of all prejudices, both critical and factual. It is further expected that all evidence be heard impartially and that it should cover only relevant matters. Finally, it must also be expected that the president conducts himself correctly and ensures that the atmosphere of the trial is free from duress.

It is in the nature of show trials that all or most of these requirements are disregarded. The trial materials available to us in regard to the Auschwitz Trial at Frankfurt,⁴² the Belzec Trial, the Sobibor Trial, the Chelmno Trial, and the two Treblinka Trials⁴³ are sufficient evidence to prove that these were conducted as show trials. For all the other trials, the materials are not available, but there is no reason to believe that these trials were run any differently.

The fact that the Auschwitz Trial was a typical show trial cannot be characterized better than to quote the words of the principal defense counsel, Dr. Laternser. He states:⁴⁴

In the larger international criminal proceedings in which I took an active part, there was never at any time—not even before the IMT at Nürnberg—such a tense atmosphere as at the Auschwitz Trial. Those other trials were all carried out much more matter-of-factly, even though they took place shortly after the end of the war.

Nowhere could a more shattering indictment of the trials be found, for the victors' justice of the Allied war crimes trials has been condemned not just in Germany, but throughout the World, as a mere show trial.

An equally scathing condemnation of the trials was made only a few days after the opening of the Auschwitz case in Frankfurt, when a Swiss newspaper commented that the presiding judge "was obviously the best public prosecutor in the courtroom." ⁴⁵

It is axiomatic that historical truths quite simply cannot be uncovered in such an atmosphere.

Anyone taking the trouble to monitor only one day's hearing of the current Majdanek Trial in Düsseldorf cannot fail to agree that nothing at all has changed since 1965. But of course, a cynic would ask what can be expected of judges who make themselves available for trials of this sort?

This atmosphere of bias can only but have an undermining influence on the quality of evidence; the core of the trial itself. This bias is grounded on the basic position that the extermination of the Jews is an "undebatable fact." It even appears that not only are the public prosecutors and judges falling victim to this prejudice, but unfortunately so too are most of the defense counsel. One can only speculate as to what circumstances brought this about. It is probable that the blame lies with the "re-education program" which lasted several decades, and which was uniformly conducted by the mass media. However, the allegations contained in the writs of indictment are in most cases so absolutely absurd that any sober-minded legal person would have smelled a rat right away. Therefore one cannot help but conclude that the ready acceptance of this "Holocaust" legend was largely based on pragmatism. Perhaps these people were afraid for their jobs, and this fear made them so uncritical of the court's preconceptions that it shed severe doubt on their common sense.

In spite of the prejudice throughout every phase of the trials—noticeable even on the judges' bench—the courts act in all NS trials as if the only thing to be decided is the question of the extermination of the Jews; but this is only a smokescreen. The handling of the evidence shows that no other conclusion regarding the "extermination" is allowable. Such arbitrary rules for the acceptance of evidence are, it appears, allowable under Article 261 of the Criminal Code, which provides for the judges determining evidence acceptability, not the Code itself. But where the NS trial courts do violate the rules is in regard to Article 244,

paragraph 2, which states that the hearing of evidence is to be extended *ex officio* to all facts and all items of evidence which might have "importance for the verdict." Conversely, evidence which is totally irrelevant to the trial in question, but which props up the overall "extermination" legend is admitted into evidence willy nilly.

All of this becomes particularly clear when looking at testimony given by "experts." Experts act as assistants to the judge. Their purpose is to convey to the judge any factual knowledge which he does not have himself. This knowledge usually involves technical or medical problems.

However, in the NS trials most of the "experts" gave evidence mostly on matters of contemporary history, far exceeding the forensic and pathological guidance which might have been needed, and most definitely not contributing anything of relevance to the actual charges against the actual defendants. For example, at the Auschwitz Trial at Frankfurt, "experts" from the IHR's mirror-image in Munich, the Institute for Contemporary History, gave their opinions on subjects like: "The SS as an Instrument of Power," "The Kommissar Order and the Mass Executions of Soviet PoWs," "The Development of Nazi Concentration Camps," "Nazi Policies Toward Poland," and "The Extermination of Jews in the Third Reich."⁴⁶ All of these experts' opinions had little or nothing to do with Auschwitz. The central question of the alleged existence of "gas chambers" was touched on only in the last "Opinion" cited. Even then, the subject was skated over with just a couple of sentences quoted from the bogus "confessions" of Auschwitz Commandant Rudolf Höss. There was simply no expert opinion at all submitted on important technical questions, such as the application and effects of Zyklon B, the technical requirements and combustion time necessary for the cremation of corpses in a crematorium, and many other such matters. In view of the often fantastic allegations made by witnesses, a responsible court should have gone into such questions methodically and in detail.

In regard to this handling of expert opinion, Laternser the defense counsel quite rightly speaks of "experts' opinions in a vacuum" and of the "lack of relevance of expert opinion in regard to the actual charges."⁴⁷ It is obvious that these

"expert opinions" were only part of the theatrical show. They were a kind of crash-course in contemporary history—from the "correct" angle of course—laid on for the benefit of the public, press, and perhaps also for the participants in the trial.

In other NS trials the procedure was identical. This can be seen by referring to Rückerl's latest book *NS Extermination Camps Reflected in the German Criminal Trials*. The author quite candidly admits that the "historical summary" included in the judgement (!) at the Sobibor Trial in Hagen, given on 20 December 1966, was "largely identical . . . in all essential points" with that of other courts adjudicating NS trials.⁴⁸ It is quite obvious that the same "experts" were called up again and again to give their "opinions." Even more disturbingly, the experts often incestuously base their "knowledge" and "opinions" on "expert opinion" submitted at previous NS trials.⁴⁹

In normal trials, a forensic expedition to the scene of the crime would yield great results. But in the case of the NS trials, trips to the former camps are organized purely for showmanship. The camps are, of course, no longer in their original condition. Laternser makes the following rather reserved comments in regard to the former Auschwitz concentration camp: 50

Twenty years after the event, an inspection of the locality throws up many contradictions. After such a long time the natural changes alone create an entirely different scene. Furthermore, these sites have now been at least partially turned into museums. The establishment of a museum necessitates extensive reconditioning work as well as . . . *tendentious elaborations* . . .

Inspection tours of this kind simply cannot be relevant as evidence. No doubt the taxpayer's money is wasted here, but in view of the costs associated with these anachronistic and needless trials, this is apparently of little concern.

Concerning documentary evidence submitted in the trials, many things can be pointed out. Very often the documents do not prove what they are claimed to prove; they refer to some totally different matters. Those documents which do give specific, relevant information—such as the Gerstein report, the Pery Broad report, or the Cracow re-

port of Höss—are obviously fabricated. In spite of the impossibilities, internal contradictions, and flaws of these published accounts, no court has yet deemed it necessary to insist on the presentation of the original manuscripts, and to have their authenticity checked by qualified and independent experts. On the contrary, the courts put great store by such publications, and explicitly exclude any proper examination of the originals.⁵¹

The established facts of the case are based on . . . the documents that were read out in court and quoted in excerpts. These had been submitted to the court in the form of photo-stats or published copies, and their conformity with the originals is not doubted in any way.

Evidently, the courts were not allowed to harbor any doubts about the extermination of the Jews, either. Judges must hang up their common sense in the cloakroom before presiding over courtroom NS trials.

This sorry state of affairs also pertains to witness testimony. Anyone with any legal experience knows that witnesses are generally the most unreliable evidence one can exhibit. For this reason, their testimony must be checked with particular care; in particular those statements which are based on hearsay. Incredibly, as Laternser reports,⁵² the President of the Auschwitz Trial openly declared during the first stage of the trial that “a high importance must be attached to hearsay evidence, exactly because such a long time elapsed since the event.”

With such an attitude displayed by the judges, it is not surprising that many witnesses in the NS trials spoke nonsense, while the court swallowed every word. Or rather, they pretended that everything was believable, even though they knew in their hearts it was not. When justifying the Auschwitz sentences the judges pointed out: ⁵³

The court has available to pass a verdict almost none of the criteria which are available in a normal murder trial. We cannot obtain a detailed picture of the actual events at the time of the murder. The dead bodies of the victims are absent. Post mortem records made by the experts regarding the time and cause of death do not exist. Nor are there any traces of the murder weapon, or forensic links to the mur-

derers. Only in rare cases has it been possible to check the statements of witnesses to see if they hold up to physical corroboration.

These words speak for themselves. It is not news, but nevertheless it is worth noting, that there are no traces of gas chambers at Auschwitz at all (although this term was vaguely and euphemistically circumscribed by the Frankfurt court with the term "murder weapon"). The facility at Auschwitz now on display to visitors from all over the world corresponds roughly to the "gas chamber" swindle that was staged by American Jews immediately after the war, at Dachau.

The justification goes on:

Therefore, the only checking the court could do was in regard to the credibility and truthfulness of the witnesses . . . and in certain cases the court has not accepted witness testimony where it was apparent that egomania or some other reason caused the witness to tell a cock and bull story.

Would that it were so, and if we were not in possession of two professional and comprehensive accounts of the Auschwitz trial, we might even have to accept this. But on examining the two opposing books on the trial, we find that there was hardly a careful scrutiny made of the witnesses' claims. Two examples will illustrate.

The first is a statement made by the former SS judge (but a "good" Reconstructed German!) Dr. Konrad Morgen, who maintained a legal practice in Frankfurt after the war. He reported to the court about his visit to the "extermination camp Birkenau" as follows: 54

In the giant crematorium, everything was spic and span. There was not a thing to indicate that only one night before, thousands of people had been gassed and burned. Nothing was left of these people; not even a grain of dust on the oven fixtures.

Leaving aside for the moment that in those days (1944) according to other "credible" witnesses, and even "official" reports, the "gassings and burnings" took place night and day without interruption, the question arises as to what

made Morgen think things like that had happened the night before? Naturally, the court did not ask questions of that kind. One might give credit to Morgen for his imagination, but not for his veracity! By the way, when he was interrogated as a witness before the IMT tribunal, Morgen had located the fantastic "gas chamber" at the industrial area of Monowitz, which was 6 to 8 kilometers away from Birkenau.⁵⁵ It is quite possible that the Frankfurt judges were unaware of this detail, but it would have been their duty to inform themselves of Morgen's earlier statements before giving his testimony any credence at all.

A further example of the gullibility of the Auschwitz Trial judges were the statements of the particularly garrulous Czech witness, Filip Müller.⁵⁶ He reported, among other things, that the "Chief of the Crematorium, Moll" had "thrown a child into the boiling fat of dead bodies which had collected in the trenches around the burning-pit . . ." He was talking about a pit in which dead bodies were incinerated and was allegedly situated next to one of Birkenau's four crematoria, and is occasionally mentioned in Auschwitzian literature. Presumably, this "witness" had encountered this physically impossible nonsense in some of the Auschwitziana. He even elaborated to make it into a duplex:

The pits measuring 40 meters in length, 6 - 8 meters in width, and 1½ meters in depth, had depressions at their ends, into which the human fat flowed. The prisoners had to baste the bodies in this fat so that they burned better.

It is incredible that experienced judges give credit to these obvious lies instead of discontinuing at once any hearing of such "eye-witness" accounts. Even worse, the court actually referred to this liar's statements on various occasions when justifying a sentence, particularly those of Stark, Dr. Lucas and Dr. Frank.⁵⁷ After all this, who can have any confidence at all in the court's assurances that the veracity of the witnesses had been "checked with particular care"? One is left to remain in wonderment about the statements of those "witnesses" who were not considered credible!

Let us now take a brief look at the results achieved by the NS trials. We can assess whether or not the holding of the

trials furthered the great insight into contemporary history which they were supposed to have done at the outset. First, let us look at the statement of the jury at the Sobibor Trial, at Hagen, dated 20 December 1966. The statement concerns the "walk-in extermination" programs which were supposed to be identical at each of the three camps affiliated to the "Action Reinhard" (actually a complete misuse of this term which only refers to the rules for disposal and storage of internees' belongings):

Under the pretense that they were to be "re-settled" the Jews were shipped in railroad convoys . . . directly to the railroad sidings inside the camp perimeter. Under the further deception that the new arrivals had to disrobe and take a shower, they were herded, batch by batch, naked, into gas chambers camouflaged to look like shower baths. Once inside the shower baths, the doors were locked by key, and they were killed by the exhaust gases of a combustion engine outside. The gases were conducted through a specially installed piping system into the individual gas chambers. After about 20 to 30 minutes, the dead bodies were taken out of the gas chambers by a Jewish work party. Their body orifices were searched for hidden jewelry and gold teeth were broken out. Subsequently, the bodies were initially stacked in large prepared pits, and later burned directly in large fires over iron grids. 58

This description is, of course, nothing but the recycling of one of the oldest atrocity tales which was being circulated in the camps during the war, as Rassinier has so effectively proven.⁵⁹ Shortly after the war, there was hardly a camp where the "shower-baths" were not supposed to be for "gassing" prisoners. We are unable to tell from Rückerl's synopsis of the judgement how it was that the court arrived at its "knowledge" of the facts. But we can have some idea of their attention to detail when we note that they concluded that the "Zyklon B" had been conducted into the "gas chamber" from "gas bottles!"⁶⁰ (Zyklon was, of course, supplied from the factory in tin cans, in solid form.)⁶¹ Furthermore, the technical possibilities and practical problems involved in this supposed method of killing could only be addressed by a forensic or pathological expert—but none was ever called.

The alleged six "gas chambers " of Belzec had dimensions of 4 x 5 meters each, according to the judgement handed down at Munich after the Belzec Trial which lasted only four days (from 18 to 21 January 1965). In these six chambers, about 1500 people could be killed in one gassing, apparently.⁶² The judges obviously did not bother to check this calculation, for if they had, they would have discovered that each gas chamber would have had to accommodate 250 people at one time, or 12 - 13 people per square meter!⁶³

Reading all this, one wonders if the judges still have their brains turned on when they repeat unquestioningly, and in their judgements, the outlandish testimony of such "witnesses." A typical example is to be found in the judgement after the Auschwitz Trial.⁶⁴ On page 99 we find that:

in the case of Crematorias I through IV . . . the rooms where people took their clothes off, and the rooms for gassing were underground, and the furnaces were above ground.

On the following page the court goes on to assert that in the case of Crematorias III and IV the Zyklon B "was thrown in through a small side window." How this can be done in a room that is situated underground remains a secret known only to the court!

This contradiction is obviously generated by the diverse descriptions proffered by the different "eye-witnesses" at Auschwitz-Birkenau. Some say the alleged "gas chambers" were wholly underground. Some say that they were wholly above ground. And some say that they were half and half. Everyone is invited to make his or her own choice. The court just picked a cross-section of testimony "descriptions" out of a hat, patched them together, and passed sentence.

In conclusion, a few words should be said concerning the attitude of the defendants in these NS trials. It has been said that "not a single defendant has ever denied the extermination of the Jews."⁶⁵ Rückerl even goes on to claim that in addition, every single one of the accused had admitted their "participation in the killing of Jewish men, women and children on an industrial scale" and that the defendants independently "provided descriptions of the functioning of the extermination apparatus in every detail."⁶⁶ Whether or not the first allegation is correct, I do not know; but for rea-

sons to be explained I consider this possible. Rückerl's second contention, however, is incorrect. This allegation was not backed up with proof at all.

In actual fact, during the main Auschwitz Trial, not one of the 20 defendants described "the functioning of the extermination apparatus in every detail." The overwhelming majority of the defendants, including the two adjutants of the camp commandant, had "only heard about these things." Three of the accused pretended, it is true, that they were present during individual "gassings," but these "witnesses" were unable to furnish any details of the procedure used.

Rückerl's treatment of a very few statements made by the defendants were not made during the trial itself, but several years beforehand. They are not the statements of an accused person. Rückerl claims that he introduced and evaluated only that material from the preliminary arraignment hearings which was either "not disputed or was legally established" at the main trial later.⁶⁷ But this does not change anything at all. For example, Rückerl quotes a statement of defendant Oberhauser, which was made more than two years before the main trial⁶⁸ and which can no longer be verified. At the main trial, Oberhauser refused to make any statement at all on the matter⁶⁹ and thus he neither contested the evidence nor did he acknowledge it as correct. As for the facts being in the end "legally established by the court" this carries no weight at all—we have already seen what nonsense was "established" by the court presiding over the Belzec Trial.

Moreover, it is passing strange that a legal beagle like Rückerl should endeavor to support the Extermination myth with the (real or alleged) confessions of defendants. Every criminal lawyer knows that there have been numerous cases throughout criminal history where it turned out that innocent people had confessed to crimes. If Rückerl's argument is correct, then it could be asserted with similar certainty that witches did indeed exist, for the "facts" were described in thousands of witch trials, where the accused would independently "confess" and "describe in every detail" their "crimes." By no means all of these confessions came about through torture, either; many were voluntary.⁷⁰

However, the question does remain as to why so many of the accused accepted the general thesis of the "Extermination of the Jews" while disputing only their personal participation in it—the "cog in the machine" defense strategy. The explanation lies in the circumstances where these defendants were kept in close custody "pending investigation" for many years, and perhaps subjected to brainwashing. Finally, after the opening of the trial proper, they found themselves confronted with clearly prejudiced judges, submerged in an hysterical environment, and had to adapt as far as possible to the unchangeable conditions. Anyone would have done the same, especially if he knew himself to be deserted by everyone, including his former comrades. Indeed, as Rückerl himself points out, this "I only obeyed orders" strategy was adopted by almost all the defendants, and provided at least a chance for a milder punishment or even acquittal.⁷¹ To have disputed the *sine qua non* of the Holocaust mythology would have almost certainly enraged the court at the defendant's lack of humility, respect, and reverence for the dead.

But even the "cog" strategy was not without pitfalls, for the courts generally proceed from an assumption that the "orders" to bring about the accused's participation in the Jew-killing were illegal in the first place, and therefore ought not to have been obeyed. In addition, the courts also rejected the argument that the accused might be at risk himself for failing to obey an order, as laid down in Articles 52 or 54 of the St GB (Criminal Code). The only benefit to the accused with this strategy is possible mitigation of sentence if it can be shown that the defendant actually took the trouble to ponder the legality of his orders before ("mistakenly") deciding they were legal, and in the second case it must be shown that the accused at least *tried* to extricate himself from the "Catch 22" situation where it was his life, or the victim's.

In other words, the defendants had the choice of either denying the "Extermination" and being certain of severe punishment, or acknowledging the "reality" of the "Extermination"—which the court had pre-determined anyway—and then claiming some excuse or other, and thus at least having a chance of a milder sentence.

In such a situation, any realistic defense counsel would surely have advised his client to take the route of least risk of punishment. And who would reproach these hapless victims of modern witch-burning, who like anyone else, were more concerned with their heads than with historical truth?

These latter considerations illustrate particularly well that the NS trials hinder rather than help in the search for truth about the camps. The only way the truth can ever come out would be if there was declared an amnesty for all alleged "war crimes." But this is not going to come about; no one in authority is the least bit interested in finding out the truth.

There is only one really relevant truism to come out of the NS trials: the trials are truth positive that our age—just like the Medieval Ages—is still not free of blind faith in dogma, and persecution mania for those who dare to dissent!

FOOTNOTES

1. That becomes especially clear in the case of the article by the staff of the Munich Institute of Contemporary History entitled "Organisierter Massenmord an Juden in nationalsozialistischen Vernichtungslagern", *Vierteljahrshefte für Zeitgeschichte*, 1976, no. 2, 105ff, almost simultaneously published as Beilage B 19/76 of the weekly *Das Parlament*. See also the Foreword by Broszat in Rückerl (1977).
2. *Bundesgesetzblatt I* (1965), 315.
3. The period of the statute of limitations was thereby conveniently extended retroactively. The measure was therefore also highly controversial in the Bundestag. See the *Bundestagsprotokolle* IV/170, 8516ff and IV/175, 8759ff.
4. Rückerl (1971), 19.

5. Bundestagsdrucksache IV/3124, 17ff.
6. *Entscheidungen des Bundesverfassungsgerichts*, vol. 25, 269ff.
7. Ninth Strafrechtsänderungsgesetz of 4 August 1969, *Bundesgesetzblatt I* (1969), 1065. Also *Bundestagsprotokolle V/243*, 13554ff.
8. See also Löwe-Rosenberg, *Intr.*, Ch. 12, margin nos. 79-90.
9. Treaty for the settlement of outstanding questions of the war and the occupation, in the version of the announcement of 30 March 1955, *Bundesgesetzblatt II* (1955), 405ff.
10. Rückert (1971), 13-21.
11. Also extensively Kern, 233ff.
12. *Die Zeit* (19 Aug 1960). See also Butz, 47.
13. Schrenck-Notzing, 274.
14. Burg, 28.
15. Langbein, vol. 1, 49.
16. *Allgemeine Jüdische Wochenzeitung* (16 Dec 1977). Also *Deutsche National-Zeitung* (30 Dec 1977). 3. Burg speaks of "Zion's Rule" and claims exertion of influence of the Jewish B'nai B'rith (see especially pp55ff), which amounts to the same thing.
17. Rückert (1971), 21.
18. Rückert (1971), 21, 23.
19. Rückert (1971), 25.
20. Rückert (1971), 44, 46.
21. Rückert (1977), 20.

22. See above all Rückerl (1971), 25-29, 43-46, 53-58. Also Rückerl (1977), 42ff.
23. Burg, 109.
24. Channel 2 (3 Mar 1978, 9:20 PM).
25. Langbein, vol. 1, 22ff, 31ff.
26. Rückerl (1971), 25n.
27. Burg, 122.
28. Rückerl (1971), 29.
29. *Unabhängige Nachrichten* (1977, no. 7), 9f.
30. Laternser, 85ff, 151ff, 349ff.
31. Among them the name of Mussolini-rescuer Otto Skorzeny, who never belonged to the camp guards: no. 405 of Appendix III.
32. Nos. 316 and 317 are photos of Skorzeny.
33. Austrian historian Dr. Scheidl speaks of more than 80% as criminals. Scheidl, vol. 3, 32f.
34. Grundgesetz, Art. 101, par. 1.
35. The location of the act comes into question as a venue only for domestic acts. *Strafprozessordnung*, Art. 7.
36. Laternser, 12f.
37. See Naumann, 13, who surely speaks, obviously erroneously, of Art. 13a of the *Gerichtsverfassungsgesetz*. This long suspended determination concerns however justices of the peace in the American occupation zone.
38. Langbein, vol. 1, 30f.
39. Rückerl (1977), 45f.
40. Rückerl (1977), 19ff; Naumann, 7, speaks of the "social pedagogical significance" of the Auschwitz trial.

41. *Der Grosse Brockhaus* (1956), vol. 10, 332; also *Brockhaus Enzklopädie*, vol. 16, 582.
42. The books by Langbein, Laternser, and Naumann.
43. Rückerl (1977).
44. Laternser, 28f.
45. Cited by Laternser, 33, who unfortunately does not give the name or the date of the newspaper in question.
46. Laternser, 83f; Broszat.
47. Laternser, 82.
48. Rückerl (1977), 87, 90ff.
49. See my study "Historiker oder Propagandisten?", published as no. 2 of the series *Zur Aussprache*, Deutscher Arbeitskreis Witten, 5810 Witten, Postfach 1706.
50. Laternser, 48ff, 411.
51. From the judgement of the Bonn court of 30 March 1963 in the so-called Chelmino trial. See Rückerl (1977), 293f.
52. Laternser, 29.
53. The judgement is thus far unpublished. A copy was available to me for a few days during my disciplinary hearing.
54. As quoted by Langbein, vol. 1, 144. See also Naumann, 112.
55. *IMT*, vol. 20, 532ff, 550f.
56. For the following see Langbein, vol. 1, 89 and Naumann, 183f.
57. *Urteilsgründe*, 116, 254, 472. See also Langbein, vol. 2, 884f, 889, 893.

58. As quoted by Rückerl (1977), 107f.
59. Rassinier (1978), 90.
60. Rückerl (1977), 106.
61. NI-9912 (directions for the use of Zyklon for disinfection); copy in the author's files.
62. Rückerl (1977), 133.
63. Rückerl (1977), 203f; Rückerl (1971), 48.
64. The judgement is thus far unpublished. A copy was available to me for a few days during my disciplinary hearing.
65. Publisher's Preface to Rückerl (1977).
66. Rückerl (1977), 25.
67. Rückerl (1977), 32.
68. Rückerl (1977), 136f.
69. Rückerl (1977), 83.
70. Soldan-Heppe; *Damals* (1977, no. 5), 459ff.
71. Judgement excerpt in Rückerl (1977), 314ff.

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The Enigma of Lawrence

DESMOND HANSEN

T.E. Lawrence was born in North Wales on 15 August 1888. He was the illegitimate son of Sir Thomas Chapman, an Anglo-Irish baronet. His mother was Scottish. He became a legend in his own time as Lawrence of Arabia—a brilliant active life which ended in a motorcycle “accident” when he was only 46. Many famous people attended his funeral: statesmen, writers, politicians. Winston Churchill wept and called him “one of the greatest beings of our time.” Lawrence is buried in a simple grave at Moreton in Dorset, which together with his cottage at Clouds Hill nearby has become a shrine to his admirers and all people dedicated to the ideals of British and Arab nationalism.

When told of the tragic death of T.E. Lawrence, Sheikh Hamoudi of Aleppo exclaimed in his grief: “It is as if I had lost a son. Tell them in England what I say. Of manhood, the man; in freedom free; a mind without equal; I can see no flaw in him.”

Lawrence was indeed a very great man, a great thinker and a great military leader and strategist. He planned, organized and led a national rebellion of the Arab peoples and gave them the first opportunity in 400 years to become an important Middle Eastern power. But for Zionism he would have succeeded in his plan. Unfortunately his work was betrayed by Anglo-French and Zionist interests over which neither he nor the liberated Arabs were powerful enough to prevail. As Lawrence himself put it, the opponents of Arab nationalism had bigger guns, that was all.

When war broke out in 1914, Lawrence was 26. He was fluent in Arabic, he had a deep knowledge of Arab tribalism and knew Arabia better than any soldier living. He was drafted into Military Intelligence with the rank of Captain. Several highly independent intelligence operations were

given to him. One task was to make a personal approach to the Turkish Commander, Khahil Pasha with a bribe of £1 million to allow Major General Townsend's besieged force of 12,000 British soldiers at Kut who were starving, to go free. The offer failed and the survivors had to surrender.

The historic role Lawrence was to play as leader of the Arab revolt did not emerge until January 1916 when he became attached to the Arab Bureau in Cairo. By then, spurred on by British suggestions, the Arabs had attempted a revolt against their Turkish overlords by attacking the fortified city of Medina. Sir Henry McMahon, Kitchener, and others in Cairo conceived the idea of harnessing the forces of Arab guerillas to help defeat Turkey. Acting on initiative, promises were made to the Moslem Arabs of independence if they united and fought alongside the Christian British forces under the direction of British officers. The British Government endorsed the agreement and Lawrence accepted the task of planning and organizing the campaign under the nominal sovereignty of Feisal, Prince of Mecca.

In his epic work on the Arab revolt, *Seven Pillars of Wisdom*, Lawrence describes his personal feelings and attitudes; especially his bitterness when his success was undone by the governments of the victorious powers. For, Lawrence knew by November 1917, that all the Arab efforts and his own were to be betrayed. The aims of the Balfour declaration and the Sykes-Picot plan were to create a Jewish state in Palestine and partition the rest of Arabia between British and French colonial interests—which meant Rothschild interests. Although the full implications may not have dawned on Lawrence, the mere fact that the French were to get Syria was bad enough; hence his bitterness; but also his self-mortifying determination to entrench the Arabs in Damascus ahead of Allenby and the British Imperial forces at all costs to try to sabotage the conspiracy.

Lawrence at the head of the Arab armies had captured Damascus and installed a provisional Arab government with himself as head, deputizing for King Feisal. Three days later he left Damascus having established a semblance of order over which Feisal could stake his claim. The objective was an Arab State with Damascus as the capital. But soon

this was overthrown by the French with considerable bloodshed. France was determined to stick by the Picot demands and annex the whole of Syria and this was done with force which the Arabs were unable to resist. Feisal, having been robbed and deposed of his kingdom in Syria was fobbed-off with Iraq and Lawrence was called back in 1921 to inspire and guide this make-shift policy. So after 400 years of Turkish rule, the Arabs were once again a force to be reckoned with in the modern world, though very much below the power and strength which Lawrence had intended for them.

After his efforts in the Colonial Office in 1921-22, working alongside Winston Churchill, he tendered his resignation once Feisal had been enthroned in Iraq. As a measure of recognition (and to attempt to placate the bitterness he held towards the allies) the British Government offered Lawrence the position of Viceroy of India. He turned it down; and as a measure of his disdain enlisted in the ranks of the Royal Air Force under the name of Ross. He was discovered while working at the Royal Aircraft Establishment, Farnborough and discharged. After all, he had been a full Colonel in 1918. He enlisted again, this time in the Tank Corps—adopting the name of Shaw. In 1925, he succeeded in getting transferred back to the RAF. But he was never given any rank beyond Leading Aircraftsman. Usually, it is said that this was due to Lawrence's lack of ambition. But the truth is, he was kept down. After all, he had committed the unpardonable offense of spurning the Establishment.

Lawrence moved in a wide circle of influential people, many of whom were associated with the Round Table and other quasi-political groups. During the early thirties, he became friendly with Lord and Lady Astor and the so-called "Cliveden Set," Geoffrey Dawson, editor of *The Times* was a life-long friend and sponsored Lawrence's fellowship of All Souls College, Oxford in 1919-20 in order to write about the Arab Revolt. Dawson, Lionel Curtis, the Mosleys and the Astors were all supporters of the idea of a central European bulwark against Soviet Communism, in the shape of National Socialist Germany and Fascist Italy. Equally they were anxious to curtail French military expansionism, especially where this was likely to affect British possessions in the Middle East. To all this, Lawrence was a subscriber,

though for security reasons while he was in the RAF he would have had to lie low, being a signatory to the Official Secrets Act. Also, his friendship with people like George Bernard Shaw the Socialist and Henry Williamson the Blackshirt would have been viewed with great suspicion by the authorities. Just exactly what was said or planned at some of these private meetings at which Lawrence was present may never be known.

What is known however is that Lawrence had been under some pressure from Henry Williamson and others to meet the leaders of National Socialist Germany including Hitler.

"The new age must begin . . . Hitler and Lawrence must meet . . ." wrote Henry Williamson. Lawrence had been out of uniform for barely a month when press reporters besieged his cottage, Clouds Hill, Dorset. When was he going to see Hitler? Was he prepared to become a dictator of England? He avoided these awkward questions by leaving his abode and touring the West Country, but not before the press had physically attacked his cottage, throwing rocks at the roof and smashing the tiles. Lawrence had to use his fists on one man. Then the police brought in day and night protection.

On 13 May 1935, he wheeled out his massive Brough Superior motorcycle for the last time and rode down to Bovington camp to send a telegram in reply to a letter received that morning from Henry Williamson, proposing the vital meeting with Adolf Hitler. The telegram of agreement was dispatched and then on the way back the accident happened. He was just 200 yards from the cottage. At least four witnesses saw it: two delivery boys on bicycles, an army corporal walking in the field by the road and the occupants of a black van heading toward Lawrence. After the crash the black van raced off down the road and the corporal ran over to the injured man who lay on the road with his face covered in blood. Almost immediately an army truck came along and Lawrence was put inside and taken to the camp hospital where a top security guard was imposed. Special "D" notices were put on all newspapers and the War Office took charge of all communications. Police from Special Branch sat by the bedside and guarded the door. No visitors were allowed. The cottage was raided and "turned over," many books and private

papers were confiscated. Army intelligence interrogated the two boys for several hours. The corporal was instructed not to mention the van as being involved in the accident. Six days later Lawrence died and two days later an inquest was held under top security which lasted only two hours. The boys denied ever seeing a black van which contradicted the statement by the army corporal who was the principal witness. But no attempts were made to trace the vehicle and the jury gave a verdict of "accidental death." He was buried that same afternoon.

The following year, 1936, saw the banning of political parades in uniform and the forced abdication of King Edward, another patriot who like Lawrence had to be disposed of by the warmongers who were determined to destroy both Germany and Britain in another European war. And they succeeded.

On Lawrence's gravestone is carved these words: "The hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live."

About the Contributors

DR. REINHARD K. BUCHNER was born in 1925 in Darmstadt, West Germany. He is descended from a long line of distinguished academics, including Eduward Buchner, who won a Nobel Prize for his 1907 research on yeast enzymes; Fritz Buchner, whose book, *Force and Matter* influenced Einstein; and Karl Buchner, a famous chamber musician. After the war he resumed his education, obtaining his BA in physics at the University of Mainz in 1953, and his MA (physics) and doctorate (engineering) from Aachen a few years later. Since 1963, Dr. Buchner has been a professor in the department of physics and astronomy at California State University in Long Beach, where he became a full professor in 1972.

DR. WILHELM STÄGLICH was born in Hamburg and grew up in Rostock. In the Second World War he served as a flak artillery officer. He studied law and political science at the University of Rostock and the University of Goettingen from where he graduated in 1951 with a doctorate in law (Dr. jur.). For 20 years he served as a judge in Hamburg. In 1973 Dr. Stäglich published his wartime impressions of Auschwitz, where he was stationed in 1944, in the monthly journal *Nation Europa*. A massive slander campaign was started against him in the West German press. His salary was cut by 10 percent and, in 1975, he was forced into premature retirement with a 20 percent cut in pension. Since then, Dr. Stäglich has devoted himself to scholastic historical and legal research and writing. His 498-page book, *Der Auschwitz Mythos* (*The Auschwitz Myth*) appeared in Spring, 1979 and is currently being translated into English by a U.S. publisher. The West German government's legal campaign to silence him is still continuing in the courts. Dr. Stäglich has contributed numerous articles to various German periodicals on the holocaust question. This is his first in English.

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In Memoriam

MABEL ELSABE NARJES

A great fighter for historical truth, Mabel Elsabe Narjes, has passed on. Fluent in English and French, as well as a master stylist in her native German, she produced many superbly well-crafted and lucid translations of important historical works into German.

Frau Narjes was responsible for the translation of Prof. David Hoggan's masterwork, *Der Erzwungene Krieg*. The 900-page study unleashed a great debate in Germany about the origins of the Second World War and is still the standard work on the war guilt question. She also translated Benjamin Colby's *'Twas a Famous Victory* and portions of Dr. Arthur Butz's *The Hoax of the Twentieth Century* into German. Not long before her death, she translated *The Spotlight* newspaper reprint of "The Great Holocaust Debate" and was able to witness its enthusiastic reception in Germany.

She worked closely with many of the great historical pioneers of her age. She had the honor of introducing two of them—Paul Rassinier, a good friend, and the great American historian Harry Elmer Barnes—to each other personally in Europe.

She attended the 1980 convention of the Institute for Historical Review where she received well-deserved recognition of her years of devoted work. All those who met Frau Narjes were impressed by her sharp intellect and extraordinary spirit.

Following the catastrophic defeat of her nation in 1945, many embittered Germans passively tolerated the flood of lies and calumnies which characterized the historical "re-education" campaign imposed by the victorious powers. But not Mabel Narjes. From the early 1950s until her death in September, just before her 67th birthday, she remained a fanatic fighter against the falsifiers and manipulators of history. Linguistically at home in the three great languages of the continent, her work was a living expression of loyalty to both her native Germany and to European culture.

Mabel Narjes is dead. But she will live on in the hearts of those who honor her memory and in her inspired work among lovers of historical truth everywhere.

—Mark Weber
12 September 1981

CONTENTS

Correspondence	293
<hr/>	
The Burning of Saint Malo <i>Philip Beck</i>	301
<hr/>	
Rassinier to the 'Nation' <i>Dr. Paul Rassinier</i>	305
<hr/>	
The Gas Chambers of Auschwitz Appear to be Inconceivable <i>Dr. Robert Faurisson</i>	311
<hr/>	
The Gas Chambers: Truth or Lie? <i>Dr. Robert Faurisson/Storia Illustrada</i>	319
<hr/>	
The Miracle of Dunkirk Reconsidered <i>Charles Lutton</i>	375
<hr/>	
Bombs on Britain <i>Dr. Andreas Wesserle</i>	381
<hr/>	
About the Contributors	(Inside back cover)
<hr/>	

A Note From The Editor

Placing his career and personal safety on the line, Dr. Robert Faurisson of France has pursued the forbidden facts whose time have come.

His research has been brought to light in the U.S., of course, via *The Journal of Historical Review*. In Europe, though, his views are gaining broader notoriety as a result of a series of recent court judgements aimed at stopping him, his work, and any other Frenchman who might become similarly curious about the "gas chambers," "six-million," and associated documentary incredibilities.

Professor Faurisson was "summoned to court" for uttering the unthinkable; where the careful, objective scrutiny of his facts—the basis of his so-called "injurious views"—was strictly prohibited.

Nor was the more fundamental issue of freedom of expression considered. Just frenzy in the courtroom—lynch mentality.

His "crime" was to have revealed some answers, unfrontable by an element which found it far easier to debase law in order to silence him. Thus similar now to Germany and inchoate elsewhere, criticism of exterminationist theory or related phenomena, in France, is compounded into the capital transgression of the age. Justice and "Holocaust" would seem to make strange bedfellows, but that is precisely the size of it.

This issue is dedicated to a courageous Robert Faurisson who now has no choice but to fight to regain what have been plundered from him: his rights to observe and evaluate, to have a view, to speak and write over the views of others, and to act. His two articles herein contain much of the data with which he is so intimate, and to which his adversaries attached criminal significance, then hurled back at him with an almost unprecedented vengeance.

In pursuit of the responsibility to clarify the historical record—and for which we owe him an indescribable debt of gratitude—Dr. Faurisson has come up against a monomaniacal will-to-believe; that overwhelming compulsion to assign actuality to events which are only said to have happened during the last great war, as well as allegedly similarly down through the ages.

Who are the persecutors here? Indeed, do the tracks of history tell a *far different* story than the one so vehemently promoted and unqualifiedly received? In any case, there is reason to be concerned. For in the search and dissemination of what new discoveries can be made, the booby-trap in law is a mighty effective deterrent.

Correspondence

Dear Editor:

2 February 1981

Having read Dr. Stein's article in the last (winter) issue of *The JHR*, I felt compelled to inform you, that, although the article was informative, I do hope that *The Journal's* trend will not be in that direction. One apology is quite sufficient; for to continue in that direction will mean to apologize the entire period of World War II into history.

I don't want the events of World War II apologized or psycho-analyzed into history! In your supplement to the *Journal*, you state that future issues will cover the work of "psycho-historians and anti-statist libertarians." Does this mean that I will be reading more about fantasy's relationship to reality, penis envy ("Germany's virility," a "feminized" France), and all of the rest of that good Freudian stuff? Does this mean that I get to read how communism, capitalism, fascism, nazism, and all other ism's are the same? Please, if I want to read *Commentary* or *The American Spectator*, I'll buy one!

The Journal of Historical Review has found its niche in the publishing world; that is, to reconstruct past events (principally of World War II), so that the reader can arm himself with the greatest of literary weapons—truth!

Dr. Stein doesn't give the reader the whole truth. He passes over events without explaining why they occurred. Example: the Jewish expulsion from Spain during the Christian *reconquista* from the Moors was presaged by the known collaboration between Jews and Moors; the uprising of the Ukrainian peasants in 1648, led by Bogdan Chmielnicki, was induced by their exploiters—the ruling class Poles and the Jews. Chmielnicki's famous outcry was: "Remember the insults of the Poles and the Jews, their favorite stewards and agents!" Under Hitler, national socialism's ascribed enemy was communism; and since most Jews were partial towards communism, and therefore opponents of the Nazis, most of them, as well as the communists, were interned in concentration camps.

Ezio M. Maiolini
Oakland, CA.

Dear Mr. Brandon:

11 February 1981

Dr. Howard F. Stein's courageous article "The Holocaust, and the Myth of the Past as History" (winter 1981) is by far the most significant exposition of this subject ever written by a Jewish social scientist and should be must reading for every American; Jew or Gentile. If read in conjunction with Dr. Stein's "American Judaism, Israel and the New Ethnicity" and "The Binding of the Son: Psychoanalytic Reflections on the Symbiosis of Anti-Semitism and Anti-Gentilism" the whole tragic history of Jewish-Gentile relations is devastatingly illuminated.

Over two decades ago, in a remarkable series of historical novels (1943-1960) Vardis Fisher, using the methods of psychohistory, deline-

ated the damaging effects inherent in the Judaeo-Christian mythology. Dr. Stein's work is a further elucidation of Fisher's 12-volume *Testament of Man* series.

Most Revisionist historians and publicists would reject the strictly "psychohistorical" approach because in their general theory the psychohistorians maintain that it is not the external facts—called economics, politics, and the like—and the social mores in general, which must be treated and perhaps revolutionized, but it is man himself and his familial relationships which must be treated. But these psychoneurotic drives are merely *effects* and *symptoms* of a disordered society, as most Revisionists steeped in the tradition of Lawrence Dennis, C.H. Douglas and Laurance Labadie realize. The chief exceptions to this would be the so-called exponents of Austrian "free market" economics which, in reality is only partially free. It is interesting that Harry Elmer Barnes was most sympathetic to the ideas of C.H. Douglas.

Notwithstanding the above reservations on the psychohistorical approach (several volumes could be written on the subject) Professor Stein has completely demolished the Holocaust mythology. It remains for us to dot the "i"s and cross the "t"s.

Sincerely,

Bezalel Chaim
Revisionist Press
GPO Box 2009
Brooklyn, NY 11202

Dear Lewis:

13 April 1981

I am pleased to respond to the letters by Sandra Ross and Wayland D. Smith published in Vol. 2, No. 2 of *The JHR*. They illustrate, it seems to me, two distinct attitudes and genres in the current "re-vision" of the Holocaust and Jewish history. The first, exemplified by Smith, is that of "exposé." Ross succinctly summarizes contributions by Gonen and Hazleton, then proposes an intriguing schematic—one whose universal human developmental and psychodynamic themes every tribe, nation, and group must deal with in its political-historical activities and evolution. Smith seems to be starting out with a premise for which he seeks substantiation. Monolithic theory-building and ideological thinking that underlies it ought not be construed as peculiarly Jewish (although, lamentable, given the unbridled latitude of the imagination, one can construe anything as he desires it). Rather, such reified systems of thought that impose themselves projectively upon the world, only then to be "confirmed" spuriously by perception, takes us to the heart of culture itself, primitive and "modern." Smith misplaces the ancestry of psychohistory; in its excesses, psychohistory, like all forms of intellectualism, is profoundly human, not reductionistically Jewish. "Seek what ye wish to find" is the unacknowledged "first commandment" of the human search for security. One might respond to Smith's observation about the faddishness of psychohistory with a simplistic *tu quoque* about

sociobiology. But that would miss altogether the important point that how we use our theories, and to what out-of-awareness ends, determines whether that activity is science or ideology. Precisely because we are often committed to a particular model by which we organize our thinking, we are given to criticize another's epistemology as faddish while giving obeisance to our own which we mistake for absolute truth (a statement which I stringently apply to myself!). I frankly worry about the zeal with which much current re-vision of Judaism and the Holocaust is undertaken. It is though the party-line taboo on re-examining Jewish history and the Holocaust is now being broken with a desire to discredit, even condemn, previous scholarship and Jews who are the subject of this scholarship. I would urge all my colleagues to examine their motives for the research they choose as stringently as they analyze their data—for we are, everywhere and always, part of our data. We need to ask ourselves: "Why do I need to disprove this particular myth (and not some other)?" Perhaps not so oddly, a hypertrophied fascination with Jews—or with any group—reveals much about the investigator, and thereby distorts the findings. What I find lacking in much current behavioral science (not Revisionism alone) is an identification with, an empathy for, the group being interpreted: explanation is not the same as blame. And it is the former which I have attempted in my *JHR* paper. I heartily commend to the reader three additional works: two papers on Judaism and psychohistory, by Jay Gonen, in the Fall 1978 and Winter 1970 issues of *The Journal of Psychohistory*; and a recent book by Jacob Neusner, *Stranger at Home: 'The Holocaust,' Zionism, and American Judaism* (University of Chicago Press).

I offer these comments in the spirit of continuing dialogue, and thank Sandra Ross and Wayland D. Smith for their comments.

Sincerely,

Howard F. Stein, Ph.D.
Associate Professor
University of Oklahoma

Dear Lewis:

4 September 1980

All I can say is "What is this?" is regards to your book review of *Oradour: Village of the Dead* by Philip Beck (Fall 1980 issue, page 276). Ach, you of all people should swallow such a thing? I thought you were the driving force behind the "Historical Revisionism" movement in North America!

I have done considerable reading from all angles on "Oradour" and Philip Beck's book sounds like the standard French diatribe on the subject. Many of the events he mentioned could not and did not happen as outlined.

Working from mostly German eye-witness accounts and reports (totally ignored by the other side), and from *Kameraden bis zum Ende* (the Regimental history of "Der Führer" by Otto Weidinger) I compiled a correct account of "Oradour" which appeared in the September 1980

issue of *Siegrunen* (\$7.50/year; Box 70, Mt. Reuben Road, Glendale, OR 97442).

Weidinger assumed command of "Der Führer" soon after Oradour, and also happens to be a vigorous supporter of *Siegrunen*.

The rest of the Fall 1980 issue was great; the letters section happily confirming my own hostility against modern "academics." Let me say that I whole-heartedly concur with the sentiment in your last sentence of your "Oradour" review, but you sure as heck won't realize it through Beck's book!

Sincerely,

Richard Landwehr
Glendale, OR

Dear Mr. Brandon:

19 February 1981

Having read Herr Landwehr's article on Oradour in *Siegrunen* I think I am justified in commenting on it as well as on his letter.

The article contains a number of fantastic falsehoods which must surely throw considerable doubt on the whole SS version of the massacre. For example, it is obvious that, unlike me, the writer has never visited the ruins, otherwise he would have seen the bullet-pocked ruins of the garages and barns in which the men were shot and would not repeat the lie that they were "taken into a nearby farm field and shot."

His story of the exploding houses and above all the events in the church must be regarded as purely and wickedly imaginative. He writes in the article: "... a tremendous blast literally tore off the top of the church and engulfed the building in a wall of flame. The church attic had also been used for (munitions) storage ..."

I suggest he reads my book and then goes to Oradour to get the record straight. I have examined the interior and exterior of the church and could find no evidence of a big explosion. There is however evidence of the grenades and bullets used by the SS to finish off the women and children. The "attic" must be the one containing the bells in the tower. If there had been an explosion there they would have come down intact. In fact, the tower became a chimney for the pyre created by the SS to burn the dead and dying women and children and the bells came down in a mass of molten metal which can still be seen at the base of the tower inside the church. The church burned easily because of the large area of woodwork in the roof.

Herr Landwehr implies that the women and children were sitting on a mass of explosives—a likely addition to the decorations which had been put up for the First Communion to be celebrated the next day! And if he really believes that these innocent people died solely because the folly of storing munitions in the church, he must dismiss the story of the sole survivor who jumped from a window after her daughter had been shot beside her. Perhaps he would say the Marguerite Rouffanche fired five bullets into her own back as she ran towards the presbytery garden?

In the same vein, he would refute the stories of the five men who

escaped from the executions in the Laudy barn and should claim that Dr. Jens Kruuse, a Dane who meticulously interviewed the survivors of the massacre in and around the village for his book *Madness at Oradour* had written one long falsehood.

If he goes to Oradour, Herr Landwehr will see that the ruins are of buildings gutted by fire and weathered by the passing of nearly 40 years. But even if one allows that there may have been munitions for the Resistance in one or two houses (which I don't) would that justify the murdering of 642 people?

I believe (as I say in my book) that the massacre was sparked off by the capture of Helmut Kampfe, the close friend of Dickmann (Diekmann?) who was responsible for the massacre. Dickmann was, I believe, told by someone—perhaps a French collaborator—that Kampfe was being held captive in Oradour and the massacre was his mad act of vengeance. There is no doubt that he was mentally unbalanced and, as Landwehr points out in his article, was accused by his CO of "sullyng the Regimental name forever with his war crime." Small wonder that he is said to have subsequently committed suicide by going into battle without a helmet!

Philip Beck
Worcestershire, England

Dear Lewis:

May 5, 1981

Your supplement to *The Journal of Historical Review* Volume 2 Number 2 was a pleasant surprise in contrast to your previous newsletter.

I am very glad to hear that the Institute finally seems to be making headway through the jungle of disinformation and persistent lies. Similar events are taking place in France and England, but to my knowledge the jungle is still almost impenetrable in this country.

The supporters of the holocaust myth are still misusing legal institutions to smother the historical truth. The sentences that are being passed all over the country are simply scandalous.

It is amusing to hear that a mass murderer like Begin has been cheeky enough to accuse Chancellor Helmut Schmidt in public of being an unconverted Nazi. He said Schmidt was "arrogant" and "greedy." And this was said about a representative of the Establishment in this country who has not only done his best to keep the holocaust myth alive, but who has been co-responsible for giving enormous sums away to Israel for "reparations." However, I feel it serves these Bonn puppets just right to be kicked in the pants like this by a man who continues to keep his hands open for more and more money.

May I remind you in this connection of the fact that our fellow-countrymen on the other side of the Iron Curtain have not yet paid a darned nickel to the Israelis for "reparation" and they are very unlikely to do so in the future.

The enclosed article was rounded up on my request by Fritz Berg of Fort Lee N.J. Although it was published as early as July, 1943, it certainly has not lost its historical or even actual value. Rudolf Hess has now turned 87 years of age, and on 10 May 1981 he "celebrated" his 40th anniversary of lonesome captivity.

What is most interesting about this article is the background of the Hess flight to Scotland on 10 May 1941.

If the writer of the story is right—and I have no doubt he is—then it becomes quite obvious why this personal messenger of Hitler's is very unlikely to be released before closing his eyes forever.

It would perhaps be worth while to look a little bit deeper into this matter, especially as mention was made in the article about further "secrets" that could not be revealed at the time.

It has now been revealed that the photostat copies of the files on the Hess flight are available in the National Archives in Washington. The British government has, however, ruled that these files continue to be kept under lock and key until 2017, i.e. not 30, as usual, but 60 years after the Nuremberg trials when this matter was dealt with.

I happened to be in British captivity myself in 1947, when the defendants in Nuremberg were given a chance to speak up for their own defense. I heard Hess speak on the radio and part of what he said is still very vivid in my mind. I remember the radio spokesman saying that, in all, Hess spoke as long as twenty-one hours! However, back in Germany later on and speaking to a great many people, nobody seems to remember having heard the same broadcast report in those days. All my countrymen can remember are fragments of sentences of that speech.

It is quite obvious therefore that this 21-hour defense speech is also being kept under lock and key until nobody of the present generation is alive anymore.

This shows how bad the conscience of a man like Churchill must have been. It also shows how desperately Hitler attempted to put an end to this "phoney war" of Churchill's.

Maybe the writer of the said article is still alive today and perhaps he is now ready to reveal the sources of his information. At any rate, I do feel that this article is worth while to be re-printed as a historical document by the IHR, what do you think about this idea?

I have learned of a man by the name of Tyler Kent who played a role as a go-between between Churchill and Roosevelt during the early years of the war. It is quite possible that he can also divulge a few more details about the Hess mission.

The short article enclosed herewith tells the story about one of the dirty tricks the war monger Churchill had up his sleeve: the use of poisonous gas on German cities on a large scale! 500,000 of these lethal bombs were already ordered by Churchill.

With very best wishes,

Hans v.d. Heide

Letters to the Editor
Daily Forty-Niner
California State University,
Long Beach, CA.

15 May 1981

I would like to respond to your 14 May 1981 article, "JDL Leader Assails Holocaust Denouncer."

Irv Rubin, the JDL's leader, can't understand why the University is "allowing this character (Professor Buchner) to teach at Cal State Long Beach."

One who recognizes the nature and purpose of such qualifications as Dr. Buchner has, as well as his proven ability to teach university level science courses, might respond in reference to Mr. Rubin himself by asking "why is the university allowing this character (Rubin) to speak at Cal State Long Beach"?

Are such freedoms of thought and speech retained only by those who do not hold such trained-for posts as Dr. Buchner?

If the University acknowledges Dr. Buchner's right to his personal views, who would twist this to presume rather arrogantly that the university is endorsing those views?

What business does Mr. Rubin have on campus anyway? Is he a teacher, a student? My tax dollars support that school on the basis that it trains students. What are Mr. Rubin's credentials?

Mr. Rubin says that the Institute for Historical Review is "dedicated to the physical extermination of the Jewish people." Rubin is a bald-faced liar and an extremely dangerous one at that. Or perhaps he has a will-to-believe such delusions of self-importance.

No amount of his really looking into what we are actually doing would affect his viewpoint one iota. He thrives on anti-Semitism. He eats it for breakfast. He tries with every ounce of his waking strength to produce it where it does not otherwise exist.

Dr. Alfred Lilienthal, Jewish author of *The Zionist Connection*, who has himself been attacked by the JDL writes; "... the JDL, despite an occasional rap on the knuckles, has been permitted to break the laws, shoot at the innocent, deface property, and attack with impunity."

And to justify this, Mr. Rubin and his ilk manufacture a "cause" to eradicate what they themselves are, in fact, creating.

Dr. Buchner, the IHR, and those who agree with our right to investigate, discover and disseminate are not the ones making the threats. It is Rubin who is making the threats.

He claims that the dissemination of our views is "like going into a theater and yelling, 'Fire.' " Now just who is yelling 'Fire'?

Mr. Rubin says we're all Nazis. That's an unfounded and pernicious smear, and again, Mr. Rubin is a liar.

When we say that millions of Jews were not killed or exterminated by the Nazis, our intent is not to lend any credibility to the Nazi regime. We publish our views because we find them to be true and we're in the business of righting the historical record. That's all.

Look at Mr. Rubin's police record if you will, and that of his associate Mordecai Levy. Listen to the antagonism and hatred in his voice and the voice of his "contingent." He is not mad because the Holocaust is being subjected to some sincere Revisionist inspection. He is simply mad.

Sincerely,

Thomas J. Marcellus
Institute for Historical Review

Dear Sirs,

10 July 1981

As Chief of Security and Field Co-ordination for Displaced Persons, in West Germany, I interviewed many of all races, especially the Jews who came out of the Warsaw and Vienna Ghettos, and without exception, they all expressed a fear, if not a terror, of the "Jewish Committee" within the respective ghettos. There was no expression of fear of the German military or authorities outside the respective ghettos.

When I was more or less in charge of the House Committee on Un-American Activities, I had as an advisor Ruth Eisler, who was going under the name of Ruth Fisher. She was head of the Communist party in Germany, and led the Communist members of the *Reichstag*. Prior to the *Reichstag* fire, she had defected to the Trotsky camp and was tried during the Stalin purge trials of 1936-38, and convicted in *absentia* of crimes against the state (treason) and was sentenced to be executed. The person assigned this murder was none other than her brother, Gerhardt Eisler, who was the top NKVD agent in the United States during and after the war (WWII), using the names of Hanbergers and Mr. Brown. As Brown he attended a meeting of the *Daily Worker*, and discharged Hathaway, the editor, for alcoholism. He replaced Hathaway with Budenz. The person attending that paper's board meeting, had never seen Brown before that day, and as far as I know never put two and two together. When Budenz eventually defected, he was in my custody (minimal) for several weeks, and he was able to identify Eisler as Brown.

Recently, the major news services carried a release stating that a German court had found the Communist charged with setting the *Reichstag* Fire, innocent. Whereupon, I contacted both services and gave my story. Both services refused to carry my release.

When I uncovered Ruth Fisher (Eisler), she became my unofficial advisor, and one day I asked her: "Who set the fire?" She turned on me, actually calling me stupid, etc., and then said in substance: "We planned the fire, executed its planning, it back-fired, and, as a result, Hitler was given good reason to eliminate the eighty-one Communists in the *Reichstag*, thereby gaining full control of that body, which in turn gave him the powers he needed to gain absolute control of Germany."

Cordially,

George McDavit
Phoenix, Arizona

Dear Sirs,

10 July 1981

As Chief of Security and Field Co-ordination for Displaced Persons, in West Germany, I interviewed many of all races, especially the Jews who came out of the Warsaw and Vienna Ghettos, and without exception, they all expressed a fear, if not a terror, of the "Jewish Committee" within the respective ghettos. There was no expression of fear of the German military or authorities outside the respective ghettos.

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Cordially,

George McDavit
Phoenix, Arizona

it would be a difficult task. But it wasn't long before the 8th Corps, and particularly the 83rd Ohio Division under General Macon, realized they had "a nasty job ahead of them."

The Germans' main defense was concentrated in five strongpoints built by the Todt Organization: to the west of the city, the La Cite fort, a vast subterranean complex carved out of a peninsula between the Rance estuary and the Bay of Saint Servan; in the Bay of Saint Malo, two fortified islands, Cezembre and the Grand Bey; and to the east, the Montaigne Saint Joseph and the La Varde fort, natural geographical features fortified with concrete, which were the first stubborn pockets of resistance encountered by the U.S. forces coming from that direction.

The garrison commander, Colonel Andreas von Aulock, a European representative of General Motors before the war, directed operations from the underground complex. The two AA sites within the city were operated by the Luftwaffe. One, on the walls of the castle at the eastern end, was commanded by Lieutenant Franz Kuster, a pre-war lawyer who subsequently became a judge in West Germany, and the other, in a little public garden facing the sea, was run by an Austrian sergeant.

To this day, a proportion of the citizens of Saint Malo believe the Germans deliberately burnt the city as an act of spite when they realized they were defeated. But all the evidence is against this.

There were many eye-witnesses to the shower of incendiaries launched by the Americans from the east, south and west of the city and the remains of a large number of these missiles were subsequently found in the ruins and identified by experts. There was no evidence of any German incendiary device having been used. In any case, it would have been illogical for Von Aulock, who certainly wasn't a fanatic, to try to burn out the city when he knew the AA units were still there. Besides, he had on the whole been attentive to the safety of the people. He had urged them on several occasions to leave the city, warning them of the horror of street fighting such as he had witnessed at Stalingrad. But a large proportion had preferred to stay because they felt they would be safer in the vast deep cellars created by Saint Malo's famed corsairs for storing their booty, than in

the open country which might be transformed into a battlefield. They also feared that their houses might be looted of their valuables if left empty. Von Aulock decreed that any of his men caught looting would be shot, as would any NCO or officer who neglected his duty in this respect. Looting did take place, but the culprits were mainly civilians.

The Germans did, however, cause considerable damage in other respects. On 6 August, a minesweeper in the harbor shelled the cathedral spire which fell, causing extensive damage to the fabric. The excuse was that the spire was being used as an observation post by "terrorists." Von Aulock was furious and told Commander Breithaup of the 12th minesweeper flotilla that the act "hardly covered the German navy with glory."

The harbor installations, including the massive lock-gates, were blown up by the Germans on 7 August, and a number of vessels were scuttled there, thus ensuring that the port could not be used by the Allies.

Another German act was the rounding up of all the men between 16 and 60 in the city for internment at the Fort National, an historic fort on an islet near the castle, only accessible at low tide. This was Von Aulock's revenge for a skirmish which took place in the city on the night of 5-6 August. He was told that "terrorists" had fired on Germans. The French said it was a fight between German soldiers and mutinous sailors; there had been a marked slackening of discipline in the navy.

Unfortunately the fort was in the line of fire between the Americans coming from the east and the fortified island known as Le Grand Bey and inevitably a shell eventually fell in the midst of the several hundred hostages killing or mortally wounding 18.

The old city itself suffered from the exchange of fire between the Americans and the big guns in the underground fort. Many buildings were hit by shells as well as bombs dropped by aircraft.

However, if the damage had been restricted to shells and bombs, most of the city would have been spared. It was the concentrated attack with incendiary mortar shells which destroyed most buildings.

The Americans' belief in the presence of a large number of Germans within the city was fortified by two incidents. On 10 August, two jeeps carrying four Americans and five Frenchmen tried to enter the city by the main gate. The party was under the mistaken impression that it had been liberated. They came under a hail of machinegun fire. An American officer and two of the French were killed and the others taken prisoner.

The following day a truck carrying clothing and ammunition for the Resistance also tried to get in. The two occupants were captured and the vehicle was burnt.

These attacks were the work of the Luftwaffe men on the AA sites but the Americans watching about 500 yards away could well have thought in the confusion of the incidents that the defenders were a much larger force.

However, it is hard to understand why they were scornful of the news brought by the two French emissaries from the city. Yves Burgot and Jean Vergniaud were sent from the castle where they had been sheltering to ask for morphia for the wounded Americans and Germans. They were received coolly by an officer who asked how many Germans remained in the city. They told him there were less than a hundred but he would not accept this and the shelling and burning continued.

A truce was arranged on 13 August to allow the people to get out of the city. By this time a large part of it was either in flames or had been destroyed. The firemen could do little to prevent the spread of the fires as the Americans had severed the water main.

The Americans attacked with tanks on 14 August and, to their undoubted surprise, found the burning city almost empty.

The underground fortress continued to fight until 17 August when Von Aulock surrendered. He was subsequently accused of "the barbaric act of burning the corsairs' city," but after an examination of the ruins including the remains of incendiary shells and the questioning of witnesses, he was vindicated.

Rassinier to 'The Nation' *

PAUL RASSINIER

Dear Editor:

1 October 1962

I would like to make a few comments about the book review by Ernest Zaugg (*The Nation*, 14 July 1962) dealing with my three books about the German concentration camps, the responsibility for World War II and the Eichmann trial (*The Lie of Ulysses*, *Ulysses Betrayed by his Fellows*, and *The Real Eichmann Trial*). **

Genocide

Until Eichmann's arrest it was a sacred dogma of journalists to believe there were orders to exterminate the Jews issued by the top Nazis of the Third Reich. Nobody has ever produced such an order, but this has not prevented the theory that such orders were given from being stubbornly maintained. Then came the Eichmann trial. It was deemed necessary to prove that he was responsible for the exterminations and had acted without orders. Hence, finally, the lack of evidence of such orders from the top Nazis was admitted. Dr. Kubovy, Director of the Tel Aviv Center for Contemporary Jewish Documentation, wrote (*La Terre Retrouvee*, 15 December 1960):

No document signed by Hitler, Himmler or Heydrich exists which speaks of the extermination of the Jews. The word "Extermination" does not appear in Goering's letter to Heydrich about the final solution of the Jewish problem.

This is what I have been saying since 1948. It disposes of the theory of "deliberate genocide" in which Mr. Zaugg seems to believe.

Methods of Genocide

The official thesis is that 6 million Jews were exterminated, without orders naturally, as is now admitted. To exterminate such a number an extraordinary method was needed—to wit, gas chambers.

In this matter European public opinion has changed greatly since the first Nürnberg trials (1945-6). After a lecture tour I made in Germany covering a dozen cities, the Institute for Contemporary History (Institut fuer Zeitgeschichte) of Muenchen, a democratic institute, of course, was obliged on 19 August 1962 to state officially that "there were no gas chambers in any of the concentration camps in the territory called by the Nazis 'Greater Germany,' "—none in Dachau, none in Bergen Belsen, Mauthausen, Ravensbruech, etc. One concludes that the witnesses in the 13 Nürnberg trials and in the Eichmann trial who stated under oath that there were gas chambers in these camps were no more than vulgar false witnesses.

Mr. Zaugg accuses me of whitewashing the Nazis and giving aid and comfort to the neo-Nazis. My answer to this charge is that the best way to give aid and comfort to the neo-Nazis, if such there be, is to accuse the Germans of crimes which were never committed. It is astonishing that after 17 years of false accusations more damage has not been done in this respect.

Auschwitz

The question of the Auschwitz gas chambers has not been fully cleared up. They are the only ones which are still a problem. Thanks, in part, to my research we know the following:

a) On 8 April 1942 the economic section of the RSHA (Reichssicherheitshauptamt) ordered from Topf and Sons, Erfurt, crematoriums (not gas chambers) equipped with showers (Badeanstalten) and morgues (Leichenkeller). These showerbaths and morgues have been presented to the world as gas chambers. The official version is that these gas chambers were destroyed by the Germans on 17 October 1944 and rebuilt by the Russians after the war—just

as the "gas chambers" of Dachau were built after the war by the Americans. Now scholars are wondering whether the Russian-built gas chambers of Auschwitz are not perhaps "Potemkin villages," as are those built by the Americans in Dachau.

b) All witnesses at Nürnberg were agreed that these installations at Auschwitz which became "gas chambers" were constructed "in the heart of winter 1942-3," which means at the earliest the end of January or the beginning of February.

c) If these installations were gas chambers, they were at least not used as such "from autumn 1943 to May 1944" (Kastner Report, which, when printed by Kindler in Germany, was edited to suppress this passage). The only question that now remains is whether they were used as gas chambers from February until autumn, 1943, and after May, 1944.

We hope this will be cleared up in the trial of Richard Baer, camp commander at Auschwitz from 10 November 1943 to 25 January 1944. It is very doubtful that the gas chambers were used in the Baer period, which is perhaps the reason that since his arrest in October, 1960, his trial has been postponed five times. He was to be tried last November, but now the trial has again been postponed until spring! When and if this trial takes place the matter of the Auschwitz "gas chambers" will, we hope, be definitely cleared up.

There are only eleven doubtful months in which perhaps people were gassed in Auschwitz. How many people could have been gassed in these eleven months, if any were gassed?

The Six Million

It has been accepted as gospel truth that the Nazis murdered six million Jews. First question: where did they find these six million Jews, since the prewar Jewish statistics (Arthur Ruppin) prove without doubt that in the territories occupied by Hitler there never were six million Jews.

Furthermore, a booklet published July, 1961, by the Institute for Jewish Affairs of the World Jewish Congress, page 18, states that 900,000 of the six million "perished" in Auschwitz. Second question: where did the other 5.1 million

"perish"? Not in the gas chambers of "Greater Germany," since the official Institute for Contemporary History of Muenchen has stated that they never existed.

Perhaps at Chelmno, Belzec, Maidanek, Sobibor or Treblinka, all situated in Poland? The only document which speaks of gas chambers in these camps is the Gerstein document. It states there were "gas chambers of 25 square meters in which 750 to 800 persons were exterminated at one time." Gerstein, however, according to the official version, hanged himself in his prison in Paris on 4 July 1945. The document he allegedly wrote was so obviously phony that it was rejected as evidence at Nürnberg on 30 January 1946, and not permitted to be read before the court.

Jewish statistics of the prewar period, compared with those of after the war, show that the number of Jews who died during the war in the camps or elsewhere was about 1 million, a large enough figure. To explain it, it is not necessary to resort either to "deliberate genocide" or to "gas chambers," since anyone who has experienced the concentration camps knows that conditions there were bad enough to account for a large number of deaths. Many were killed in the guerrilla warfare on the Eastern front and in the saturation bombings.

Everything else which Mr. Zaugg says against my books shows that his imagination is without limits and that he has great talents, not for historical investigations, but for "Wild West" tales. This is a general weakness of American journalists. They do not realize that public opinion in Europe has evolved since 1945 as more and more light has been cast on wartime events. Most of the exaggerations about the concentration camps, the neo-Nazis and the revival of German militarism are fabrications invented by the manipulators of Bolshevism to isolate Germany from its neighbors and prevent the birth of the great nation, Europe.

By believing these legends the American press played the game of the Reds and helped lead the Slavs to the gates of Hamburg—the Slavs whom Charlemagne threw back to the banks of the Vistula 1,100 years ago. Do these irresponsible publicists want the Cossack horses drinking from the Rhine and the Russian tanks parading in the Sahara? If so, they

have but to continue to support the "historical verities" of the Communists.

Sincerely yours,

Dr. Paul Rassinier
Professor Emeritus

- * This letter was never published by *The Nation*.
- ** The bulk of the two former works is contained in the author's *Debunking the Genocide Myth*, IHR, 1979, 441pp, pb. \$8.00 / hc. \$15.50. *The Real Eichmann Trial* is also an IHR publication of 1979, 170pp, \$4.00.

The Gas Chambers of Auschwitz Appear to be Physically Inconceivable

Dr. ROBERT FAURISSON

Zyklon B is a hydrocyanic acid that is given off by evaporation.

It is used for the disinfection of ships, silos and dwellings as well as for the destruction of pests.

It is still manufactured today in Frankfurt-on-Main. It is sold in Western Europe, in Eastern Europe, in the United States and nearly everywhere in the world.

Hydrocyanic gas is highly poisonous and very dangerous. One miligram per kilogram of body weight is sufficient to kill a man. In a closed place it will poison a man in several seconds and will kill him in several minutes. A man can lose consciousness and die by absorbing the gas through the skin.

This gas sticks to surfaces. It sticks not only to the skin and to the mucous membranes to the point of penetrating them, but it also sticks to wood, to plaster, to paint, and to cement, and it penetrates them. In an ordinary place where these materials are encountered, the gas cannot be ventilated after use; it is necessary to be contented with a natural airing-out process, which lasts nearly 24 hours.

Only specialized personnel, having gone through a period of instruction and having been awarded a diploma, can use this product or gas. They must wear gas masks with special filtering cartridges for hydrocyanic acid.

The preparations necessary for the gassing of a place, for example a dwelling place, are long and meticulous, especially in order to obtain a good air-tightness.

The granules of Zyklon from which the hydrocyanic gas is

released are not thrown at random, are not scattered by chance. This would be too dangerous later on. It is necessary to assure a calculated distribution. The granules are set down on display napkins.

When the gas is thought to have ended its destructive work, it is necessary that specialized personnel enter the place in order to open everything that would permit a natural airing-out. This is the most critical moment. The airing-out presents the greatest danger for participants as well as for non-participants. It is therefore necessary to proceed with it with special prudence and always while wearing gas masks. As a rule it is necessary to air out the place in such a way as to be able to reach the open air as soon as possible and in such a way that the gas will be evacuated from a side where every risk for non-participants is excluded.

The airing-out lasts at least twenty hours.

At the end of twenty hours, the specialized personnel come back into the place, while still wearing their masks. If it is possible, they raise the temperature of the place to 15 degrees centigrade. They leave, returning at the end of an hour, still with their masks, in order to go on to a test for the disappearance of the gas. If the test is favorable, the place is declared to be accessible without wearing a gas mask. But, if it is a question of a dwelling place, people will not be able to sleep in the place for the first night and the windows ought still to remain open during that first night. Mattresses, bed rolls and cushions must be beaten or shaken for at least an hour because they are impregnated with gas.

This gas is inflammable and explosive; there must not be any naked flame in the vicinity and, most definitely, it is necessary not to smoke.

In a more general way, in order to enter a place where there is some hydrocyanic gas, it is necessary always to wear a gas mask with a particularly strong filter cartridge; two cases then present themselves:—either the masked man will be exposed to concentrations lower than 1 percent in volume of hydrocyanic gas;—or he will be exposed to concentrations equal to or higher than 1 percent.

In the first case, he will be able to devote himself to some

light work; for example, he will be able to open windows that are easy to open, but on condition that after each step he goes outside in order to remove his mask there and to breathe the open air for at least ten minutes. In the second case, the exposure of the man to those concentrations must be tolerated only in case of necessity and for a period of time not to exceed one minute.

This gas can be used in pressurized fumigation chambers. It is used in the United States for the execution of a person condemned to death in the gas chamber. One must see one of these chambers and be acquainted with the process of their use in order to realize the extent to which it is difficult and dangerous to use hydrocyanic gas in order to kill a single man.

During the First World War, combat gasses had been used, but with very many disappointments and with nearly as much danger for one's own troops as for the enemy, so true is it that gas is the least controllable of all weapons. Many suicidal or accidental poisonings are there to prove it. But since the end of the war some Americans who wished for a more humane method of putting condemned prisoners to death, believed that nothing would be at the same time more humane and easier than to use a powerful gas to put the man to sleep until death would result. It was when they wanted to put their idea into practice that they realized the difficulties. The first execution of a condemned man by hydrocyanic gas took place in the penitentiary at Carson City in 1924; it narrowly missed turning into a catastrophe for the entourage. It was necessary to wait until 1936/1938 in order to obtain more reliable gas chambers. But even today, this method of execution remains critical for the executioners and for the entourage.

The small cockpit called a gas chamber is made entirely of glass and steel in order to avoid having the gas stick too much to the surfaces or penetrate them. The glass and steel are very thick for various technical reasons and especially in order that a vacuum can be created in the cockpit with a view to assuring it a good air-tightness; but a vacuum thus created brings some risks of implosion. The construction is

thus very strong.

Once the condemned person is killed by the emission of the gas the real difficulties begin. It is in effect necessary to enter into a place which, for the moment, is full of deadly gas and it is necessary there to handle a corpse impregnated with that gas.

The gas is not evacuated toward a chimney in the direction of the air outside; this would be too dangerous. In fact, it is driven back in the direction of a mixer where it is neutralized by a chemical base (ammonia). The acid thus gives way to a salt which will be washed away with a great deal of water. Nevertheless, the place still remains dangerous for a long time, as does the corpse. For the doctor and his aides who will have to enter the place and drag out the body, some precautions remain necessary. They will wait until a warning product (phenolphthaline) signals them that the deadly gas has been neutralized, at least for the most part. They will wear masks with special filtering cartridges. They will be wearing gloves and rubber aprons. They will wash the corpse very carefully with a jet, particularly in the mouth and in all of the folds of the body.

Beforehand, the simple preparation of the gas chamber for an execution will have required two days of work for two specialized men. The machinery is relatively important.

To use hydrocyanic gas to kill only one man is thus much more complicated and dangerous than one would generally imagine.

One must not confuse the complicated gas chambers which the use of this dangerous gas demands, with the rudimentary buildings that all the armies in the world use to train recruits in the wearing of gas masks with ordinary filter cartridges. These places are also called gas chambers. The gas used is relatively not very poisonous and is ventilated easily; the air-tightness of such buildings is quite relative.

When one knows all this, one is quite surprised at reading the testimonies or confessions about the use that the Germans are supposed to have made of Zyklon B to execute not one man at a time but hundreds or thousands of human beings at a time. The most complete of those testimo-

nies or confessions is that of the first of three successive commandants of Auschwitz: Rudolf Höss (whose name must not be confused with that of Rudolf Hess, the prisoner of Spandau). Rudolf Höss is supposed to have drawn up for his jailers and for his communist judges a confession whose text is supposed to have been reproduced in 1958, or eleven years later, in its original language by Dr. Martin Broszat, a member of the Institute for Contemporary History in Munich. That confession is known to the general public under the title *Commandant of Auschwitz*. First on page 166, then on page 126 of the German edition of the book one learns this:

. . . A half hour after having released the gas (i.e. Zyklon B), they would open the door (of the gas chamber where there are several thousands of victims) and would start the apparatus for airing it out. They would begin immediately to take out the bodies.

He goes on to say that this tremendous job of taking out thousands of bodies, from which they removed the gold teeth or cut the hair, was carried out by resigned and indifferent people who during all that time did not cease to smoke and to eat.

That description is surprising. If those people smoked and ate, they were not even wearing gas masks. How could they smoke in a place with vapors from an inflammable and explosive gas? How could all of that be done near the doors of the crematory ovens in which they were burning thousands of bodies? How could they enter into a gas chamber still full of gas to handle those bodies that were full of gas, and that *immediately* after the opening of the door? How could they devote themselves to such a gigantic job for some hours when specialists, equipped with masks, can only remain in such an atmosphere for several minutes and on condition that they only devote themselves to efforts that do not go beyond the effort required to open windows that are easy to open? How could they, with bare hands, extract teeth and cut hair when one knows that, in an American gas chamber, the first concern of the doctor who enters into the cockpit with mask involves tousling the hair of the corpse with his rubber-gloved hands in order to expel from it the mole-

cules of hydrocyanic gas which have remained in the hair of that corpse in spite of all of the precautions taken? Who are these beings endowed with supernatural powers? From what world do these tremendous creatures come? Do they belong to our world which is ruled by inflexible, known laws of the physicist, the doctor, the chemist, the toxicologist? Or do they indeed belong to the world of the imagination where all those laws, even the law of gravity, are overcome by magic or disappear by enchantment?

If Rudolf Höss still lived, we would be able to pose these questions to him. Unfortunately, after his confession to the communists he was hanged. It remains for us therefore to pose these questions to other persons who have borne witness before the courts and who say they have seen these "gas chambers" functioning. No court has yet posed questions of this type, for example, to a Dov Paisikovic or to a Filip Müller. Fortunately, what the judges have not done, an American historical institute did on 3 September 1979 at Los Angeles. The Institute for Historical Review (PO Box 1306, Torrance, California, 90505) has even promised a reward of \$50,000.00. But, for nearly a year, no candidate has made himself known, not even Filip Müller, who lives in West Germany (68 Mannheim, Hochufenstrasse 31). His book, recently published in German, in English and in American and in French does not bring any element of an answer to the questions posed. In truth, furthermore, it accumulates still more mysteries and the affair becomes inextricable.

Sources

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On the testimony attributed to Rudolf Höss, see: *Kommandant in*

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Additional

I keep at the disposal of every witness or of every court a study which ends with the following question: "What proof is there demonstrating the existence of 'gassing' at Auschwitz which did not already demonstrate the existence of 'gassing' at Dachau?"

We know today that there was never any "gassing" at Dachau, but for many years they presented a host of proofs and testimonies thanks to which they claimed to demonstrate the reality of those "gassings." It seemed to me to be a good idea to refer back to the proofs and testimonies proving that there had been some "gassings" at Ravensbrück where we likewise know that there were none. My conclusion is the following: between on the one hand the documents about Dachau (or about Ravensbrück) and, on the other hand, the documents about Auschwitz, there is no difference in quality, but only in quantity. On those first "gas chambers" or on the first "gassings," they have made up stories only during some 15 years, while on the others they have made up stories for 35 years. In one case as in the other we are not lacking either official documents or details to the nearest centimeter.

The Gas Chambers: Truth or Lie?

Questions by Antonio Pitamitz
To Robert Faurisson
(*Storia Illustrata*, August 1979)
Translated by Vivian Bird
Expanded, Reviewed, Corrected
by Dr. Robert Faurisson

QUESTION 1: Monsieur Faurisson, for some time now in France—and not only in France—you have found yourself at the center of a bitter controversy resulting from certain things which you have asserted on the subject of what is still one of the most somber pages in the history of the Second World War. We refer to the extermination of the Jews on the part of the Nazis. In particular, one of your assertions appears as dogmatic as it is incredible. Is it true that you deny that the gas chambers ever existed?

ANSWER 1:

I assert, in fact, that these famous alleged homicidal “gas chambers” are nothing but a tall story of wartime. This invention of wartime propaganda is comparable to the widespread legends of the First World War about “Teutonic barbarism.” The Germans were then already accused (in the First World War) of completely imaginary crimes; of Belgian children with hands cut off; crucified Canadians; corpses turned into soap. ¹The Germans, I suppose, said similar things about the French.

German concentration camps did really exist but the whole world knows that they were not original or unique to the Germans. Crematorium ovens have also existed in certain

of these camps, but incineration is no more offensive or criminal than burial. The crematorium ovens even constitute progress from the sanitary point of view where there was a risk of epidemics. Typhus ravaged the whole of wartime Europe. The majority of corpses which are shown to us in photos are clearly the corpses of typhus victims. These photos illustrate the fact that the internees—and sometimes the guards—died of typhus. They prove nothing other than this. To exploit the fact that the Germans at times used crematorium ovens is not very honest. In asserting this one counts on the repulsion or feeling of unease and disquiet felt by people accustomed to burial and not to incineration. Imagine an oceanic population accustomed to burning its dead. Tell such a people that you bury your own and you will appear a kind of savage. Perhaps they would even suspect that in Europe persons “more or less alive” are placed in the earth! One displays one’s complete dishonesty when in the same way, one presents as homicidal “gas chambers” the fumigation chambers (autoclaves) which were in reality used for the disinfecting of garments by gas. This never clearly formulated accusation has now been almost totally abandoned, but in certain museums or in certain books we are still confronted with a photo of one of these autoclaves, sited at Dachau, with an American soldier in front, about to decipher the time-table for gassings.²

Another form of gassing really existed in the German camps: this is the fumigation of buildings by gas to exterminate vermin. For this purpose the renowned Zyklon B was used, around which a fantastic legend has been built up. Zyklon B, whose license goes back to 1922,³ is still used today, notably for the disinfecting of furniture, of barracks, of silos, of ships, but also for the destruction of fox burrows or of pests of all kinds.⁴ It is very dangerous to handle for, as the letter “B” indicates, it is “Blausäure” (“blue” acid or prussic acid or hydrocyanic acid). In passing, it is worth noting that the Soviets, misunderstanding the significance of this letter, accused the Germans of having killed deportees with Zyklon A and with Zyklon B!⁵

But let us turn to the alleged homicidal “gas chambers.” Until the year 1960 I still believed in the reality of these human *abattoirs* where, using industrial methods, the Germans would have killed internees in industrial quantities.

Then I learned that certain authors regarded the reality of these "gas chambers" as contestable; among them Paul Rassinier, who had been deported to Buchenwald and then to Dora. These authors ended up by forming a group of historians describing themselves as Revisionists. I studied their arguments. Of course, I also studied the arguments of the official historians. The latter believed in the reality of extermination in the "gas chambers." They are, if one wishes to so describe them, the "Exterminationists."⁶ For many years I minutely examined the arguments of one and another. I went to Auschwitz, to Majdanek, and to Struthof. I have searched, in vain, for a single person capable of telling me: "I have been interned in such a camp and I have seen there, with my own eyes, a building which was undoubtedly a gas chamber." I have read many books and documents. For many years, I have studied the archives of the Centre de Documentation Juive Contemporaine (CDJC) at Paris. Obviously, I took a special interest in the so-called "war crimes" cases.

I have devoted very special attention to what has been presented to me as being "admissions" on the part of the SS or of Germans generally. I am not going to enumerate for you here the names of all the specialists whom I have consulted. Strangely enough, it only took a few minutes of conversation before these "specialists" in question would declare to me: "Now, you must know, I am not a specialist on gas chambers." And an even more curious thing: there does not exist to this day any book, nor even any article from the Exterminationist school on the subject of the "gas chambers." I know that perhaps certain titles can be quoted to me, but these titles are deceptive.⁷ In reality, in the formidable mountain of writings devoted to the German camps, there exists nothing which concerns their *sine qua non*: the "gas chambers!" No Exterminationist has written on the "gas chambers." The most one can say is that Georges Wellers, of the CDJC, attempted to address this subject in an attempt to plead for partial acceptance of the veracity of the Gerstein document, about the Belzec.⁸ "gas chambers."

On the other hand, the Revisionists have written quite a lot about the "gas chambers" to say that their existence was dubious, or to affirm frankly that their existence was impossible. My personal opinion is joined to the latter. The existence of the "gas chambers" is completely impossible. My

reasons are primarily those which the Revisionists have accumulated in their publications. Next, there are those proofs which I have discovered myself.

I have thought it necessary to start at the beginning. You know that in general it takes a long time to perceive that one actually ought to have begun at the beginning. I realized that all of us would talk of the "gas chambers" as if we knew the sense of these words.

Among all those who make statements, speeches or use sentences in which the expression "gas chamber" appears, how many of those people actually know what they are talking about? It has not taken me very long to realize that many people commit one of the most glaring errors. These people imagine a "gas chamber" as being similar to a mere bedroom under the door of which a household gas is released. These people forget that an execution by gas is by definition profoundly different from a simple suicidal or accidental asphyxiation. In the case of an execution, one must carefully avoid all risk of illness, poisoning or death for the executioner and his crew. Such a risk is to be avoided before, during and after the execution. The technical difficulties implied herein are considerable. I was most anxious to know how domestic minks were gassed, how foxes were gassed in foxholes, and how in the U.S. a person who was sentenced to death was executed by gas-sing. I have found that, in the vast majority of cases, hydrocyanic acid was used for such purposes. This was precisely the same gas which the Germans used to fumigate their barracks. It was also with this gas that they allegedly killed groups of individuals as well as great masses of people. I have therefore studied this gas. I wanted to know its use in Germany and in France. I have reviewed ministerial documents governing the use of this highly toxic product. I had the good fortune of discovering some documents on Zyklon B and hydrocyanic acid which had been gathered by the Allies in the German industrial archives at Nürnberg.

Then, with greater scrutiny I re-examined certain statements and confessions which had been made in German and Allied courts concerning the use of Zyklon B for putting prisoners to death, and I was shocked. And now, you in turn will also be shocked. I will first read to you the statement or confession of Rudolf Höss. Then, I will tell you the results of

my research, purely physical, on hydrocyanic acid and Zyklon B. (Please bear in mind R. Höss was one of the three successive commanding officers at Auschwitz; all three of whom were detained and interrogated by the Allies. Only Höss left a confession, for which we are indebted to his Polish jailers.)

In this confession, the description of the actual gassing is remarkably short and vague. However, it is essential to realize that all those others who claim to have been present at this sort of an operation are also vague and brief and that their statements are full of contradictions on certain points. Rudolf Höss writes, "Half an hour after having released the gas, the door would be opened and the fan turned on. The bodies immediately began to be removed." ¹⁰ I call your attention to the word "immediately"; in German the word is *sofort*. Höss then adds that the crew in charge of handling and removing 2,000 bodies from the "gas chamber" and transporting them to the crematory ovens did so while "eating or smoking"; therefore, if I understand correctly, these duties were all performed without gas masks. Such a description runs counter to all common sense. It implies that it is possible to enter an area saturated with hydrocyanic acid without taking any precautionary measures in the barehanded handling of 2,000 cyanided cadavers which were probably still contaminated with the fatal gas. The hair (which was supposedly clipped after the operation) was undoubtedly impregnated with the gas. The mucous membranes would have been impregnated also. Air pockets between the bodies which were supposedly heaped one on top of the other would have been filled with the gas. What kind of superpowerful fan is able to instantly disperse so much gas drifting through the air and hidden in air pockets? Even if such a fan had existed, it would have been necessary to perform a test for the detection of any remaining hydrocyanic acid and to develop a procedure for informing the crew that the fan had actually fulfilled its function and that the room was safe. Now, it is abundantly clear from Höss' description that the fan in question must have been endowed with magical powers in order to be able to disperse all of the gas with such flawless performance so that there was no cause for concern or need for verification of the absence of the gas!

What mere common sense suggested is now confirmed by the technical documents concerning Zyklon B and its usage.¹¹ In order to fumigate a barrack, the Germans were constrained by numerous precautionary measures: specially trained teams which were licensed only after an internship at a Zyklon B manufacturing plant; special materials including especially the "J" filters which when used in gas masks were capable of protecting an individual under the most rigorous toxic conditions; evacuations of all surrounding barracks; warnings posted in several languages and bearing a skull and cross-bones; a meticulous examination of the site to be fumigated in order to locate and seal any fissures or openings; the sealing of any chimneys or airshafts and the removal of keys from doors. The cans of Zyklon B were opened at the site itself. After the gas had apparently killed all the vermin, the most critical operation would begin: this was the ventilation of the site. Sentries were to be stationed at a certain distance from all doors and windows, their backs to the wind, in order to prevent the approach of all persons. The specially trained crew equipped with gas masks would then enter the building and unclog the chimneys and cracks, and open the windows. This operation completed, they had to go outside again, remove their masks and breathe freely for ten minutes. They had to put their masks on again to re-enter the building and perform the next step. Once all of this work was completed, it was still necessary to wait TWENTY hours. Actually, because Zyklon B was "difficult to ventilate, since it adheres strongly to surfaces," the dispersion of the gas required a long natural ventilation. This was especially important when great volumes of the gas were employed as in the case of a barrack containing more than one floor. (When Zyklon B was used in an autoclave with a total volume of only 10 cubic meters, ventilation (forced or artificially) was still necessary.) After twenty hours had elapsed, the crew would return with their masks on. They would then verify by means of a paper test (the paper would turn blue in the presence of hydrocyanic acid) as to whether or not the site was indeed again fit for human habitation. And so we see that a site which had been gassed was not safely accessible until a minimum of 21 hours had elapsed. As far as French legislation is concerned, the minimum is set at 24 hours.¹²

It becomes, therefore, apparent that in the absence of a

magical fan capable of instantly expelling a gas that is "difficult to ventilate, since it adheres strongly to surfaces," the "human slaughterhouse" called a "gas chamber" would have been inaccessible for nearly a full day. Its walls, floors, ceiling would have retained portions of a gas which was highly poisonous to man. And what about the bodies? These cadavers could have been nothing less than saturated with the gas, just as the cushions, mattresses and blankets discussed in the same technical document on the use of Zyklon B would have been saturated also. These mattresses, etc., had to be taken out of doors to be aired and beaten for an hour under dry atmospheric conditions and for two hours when the weather was humid. When this was accomplished, these items were then heaped together and beaten again if the paper test revealed any further presence of hydrocyanic acid.

Hydrocyanic acid is both inflammable and explosive. How could it then have been used in close proximity to the entrance of crematory ovens? How could one have entered the "gas chamber" while smoking?

I have not yet even touched upon the subject of the superabundance of technical and physical impossibilities which become apparent upon an actual examination of the site and the dimensions of the supposed "gas chambers" at Auschwitz and Auschwitz-Birkenau. Moreover, just as an inquisitive fact-finder of the Polish museum may discover, these chambers were in reality nothing more than "cold storage rooms" (mortuaries) and were typical of such rooms both in lay-out as well as size. The supposed "gas chamber" of Krema II at Birkenau, of which there remains only a ruin, was in fact a morgue, located below ground in order to protect it from heat and measuring 30 meters in length and 7 meters down the center to allow for the movement of wagons). The door, the passageways, the freight lift (which measured only 2.10 meters by 1.35 meters) which led to the crematory chamber were all of Lilliputian dimensions in comparison to the insinuations of Höss's account.¹³ According to Höss, the gas chamber could easily accommodate 2,000 standing victims, but had a capacity of 3,000. Can you imagine that? Three thousand people crammed into a space of 210 square meters. In other words, to make a comparison, 286 people standing in a room measuring 5 meters by 4 meters! Do not be deceived into believing that before their

retreat the Germans blew up the "gas chambers" and crematory ovens to conceal any trace of their alleged crimes. If one wishes to obliterate all trace of an installation which would be intrinsically quite sophisticated, it must be scrupulously dismantled from top to bottom so that there remains not one shred of incriminating evidence. Destruction by means of demolition would have been ingenuous. If explosives had been employed, mere removal of the concrete blocks would still have left this or that telltale sign. As a matter of fact, Poles of the present day Auschwitz museum have reconstructed the remains of some "Kremas" (meaning, in reality, reconstructions of crematoria and supposed "gas chambers"). However, all of the artifacts shown to tourists attest to the existence of crematory ovens rather than to anything else.¹⁴ If it was the Germans who dynamited those installations (as an army often does in retreat) it was precisely because those installations concealed nothing suspicious. In Majdanek, on the other hand, they left intact installations which were dubbed "gas chambers" after the war.

In the U.S.A. the first execution by gassing took place on 8 February 1924 in the prison of Carson City, Nevada. Two hours after the execution, poison traces were still to be found in the grounds of the prison. Mr. Dickerson, warden of the prison, declared that as far as the condemned man was concerned, the method of execution was certainly the most humane so far used. But he added that he would reject this method in the future because of the danger to the witnesses.¹⁵ Recently, on 22 October 1979, Jesse Bishop was executed by gas at the same prison.

The real gas chambers, such as those created in 1924 and developed by the Americans around 1936-1938 offer some idea of the inherent complexity of such a method of execution.¹⁶ The Americans, for one thing, only gas one prisoner at a time normally (some gas chambers exist, however, which are equipped with two seats for the execution of two brothers, for example). The prisoner is totally immobilized. He is poisoned by the hydrocyanic acid (actually by the dropping of sodium cyanide pellets into a container of sulfuric acid and distilled water which results in release of hydrocyanic acid gas). Within approximately 40 seconds, the prisoner dozes off, and in a few minutes he dies. Apparently, the gas causes no discomfort. As in the case of Zyklon

B, it is the dispersion of the gas which causes problems. Natural ventilation for 24 hours is not possible in this case. Obviously, the location of the site of execution precludes such ventilation without seriously endangering the guards as well as other prison inmates. What, then, is the best course of action with a gas which poses such difficult problems of ventilation? The solution is to transform the acidic vapors into a solid salt which can then be flushed out with water. For this purpose, ammonia vapors which are basic are used to react with the acid vapors to form the salt by chemical reaction. When the hydrocyanic acid has all but vanished, a warning signal would alert the attending physician and his aides who are located on the opposite side of a glass barrier. The warning signal is phenolphthalein. It is arranged in containers located at various places in the chamber and turns from pink to purple in the absence of hydrocyanic acid. Once the absence of the poison is indicated and once an arrangement of fans draws the ammonia fumes out through an exhaust vent, the physician and his assistants enter the chamber wearing gas masks. Rubber gloves are used to protect the hands. The doctor ruffles through the convict's hair so as to brush out any residual hydrocyanic acid. Only after a full hour has elapsed since the death, can the doctor and his assistants enter the chamber. The convict's body is washed very carefully and the room is hosed down. The ammonia gas has by this time been expelled via a high chimney stack above the prison. Because of the danger to guards who are normally stationed in the prison watch towers, in some prisons the guards are required to leave their post during such an execution. I will just mention the other requirements for a completely air-tight gas chamber such as the need for locks, "Herculite" glass barriers of considerable thickness (because of the risk of implosion since a vacuum has to be made) a vacuum system, mercury valves, etc.

A gassing is not an improvisation. If the Germans had decided to gas millions of people, a complete overhaul of some very formidable machinery would have been absolutely essential. A general order, instructions, studies, commands and plans would surely have been necessary also. Such items have never been found. Meetings of experts would have been necessary: of architects, chemists, doctors,

and experts in a wide range of technical fields. Disbursements and allocations of funds would have been necessary. Had this occurred in a state such as the Third Reich, a wealth of evidence would surely have survived. We know, for example, down to the pfennig the cost of the kennel at Auschwitz and of the bay trees which were ordered for the nurseries. Orders for projects would have been issued. Auschwitz and Birkenau would not have been camps where so much coming and going would have been allowed. In fact, it was because of all this to-ing and fro-ing, and in order to prevent any increase in escapes, that it was found necessary for registration numbers to be tattooed onto prisoners' arms.¹⁷ Civilian workers and engineers would not have been permitted to mingle with the inmates. Passes would not have been granted to Germans in the camp, and their family members would not have had visiting rights. Above all, the prisoners who had served their sentences would not have been released and permitted to return to their respective countries: that well guarded secret among historians was revealed to us several years ago in an article by Louis De Jong, Director of the Institute of World War II History of Amsterdam.¹⁸ Moreover, in the United States the recent publication of aerial photographs of Auschwitz deals a death blow to the extermination fable: even in the summer of 1944 at the height of the influx of Hungarian Jews, there is no indication of any human pyre or throng of prisoners near the crematorium (but an open gate and a landscaped area are clearly visible) and there is no suspicious smoke (although the smoke stacks of the crematoria reportedly spewed forth flames continuously that were visible from a distance of several kilometers both day and night).¹⁹

I will conclude with a comment on what I regard as the criterion of false evidence regarding the gas chambers. I have noticed that all of these statements, vague and inconsistent as they are, concur on at least one point: the crew responsible for removing the bodies from the "gas chambers" entered the site either "immediately" or a "few moments" after the deaths of the victims. I contend that this point alone constitutes the cornerstone of the false evidence, because this is a physical impossibility. If you encounter a person who believes in the existence of the "gas chambers," ask him how, in his opinion, the thousands of cadavers were removed to make room for the next batch.

QUESTION 2: How can you assert this, after all that has been said and written during the past 35 years? After all that the survivors of the camps have recounted? After the cases brought against war criminals? After Nürnberg? Upon what proofs and upon what documents do you base your assertions?

ANSWER 2:

Many historical errors have lasted more than 35 years. What certain "survivors" have recounted does indeed constitute evidence, but it is evidence among others. Testimony evidence alone is not proof. In particular, the "evidence" presented at the "war crimes" trials ought to be examined with special caution. Unless I am mistaken, not a sole witness in 35 years has ever been prosecuted for perjury; a fact which amounts to giving a watertight guarantee to everyone desirous of providing evidence of "war crimes." Furthermore, this also explains the fact that earlier tribunals have "established" the existence of "gas chambers" in parts of Germany where it has now been finally and firmly established that there were none (for example, throughout the entire territory of the Old Reich).

The judgements pronounced at Nürnberg have only a relative value. The vanquished were judged by their victors. There was not the least possibility of appeal. Articles 19 and 21 of the Statutes of this political tribunal cynically gave it the right of not having to have solid proof; they even validated hearsay evidence.²⁰ All the other trials for "war crimes" have, as a result, been inspired by the legislation at Nürnberg. The trials of witches and sorcerers through the centuries used to proceed in such a manner.

There have existed, at least at first glance, "proofs" and "witnesses" of gassing at Oranienburg, at Buchenwald, at Bergen-Belsen, at Dachau, at Ravensbruck, and at Mauthausen. Professors, priests, Catholics, Jews, Communists, have all attested to the existence of "gas chambers" in these camps, and of their use for killing internees. To take only one example: Mgr. Piguet, Bishop of Clermont-Ferrand, has written that Polish priests have passed through the "gas chambers" of Dachau.²¹ But since 1960 it has been officially recognized that no one was ever gassed at Dachau.²²

But even more outrageous: there have been many cases where those in charge in certain camps have confessed to the

existence and the functioning of homicidal "gas chambers" where it has since been revealed by investigation that none ever existed. As far as Ravensbruck is concerned, the commandant of the camp (Suhren), his deputy (Schwarzhuber), and the camp doctor (Dr. Treite), have all admitted to the existence of a "gas chamber" and have even described, in a vague fashion, its operation.²³ They were executed or they committed suicide.

The same scenario existed for the commandant Ziereis at Mauthausen who, in 1945, on his death bed, is reported to have also made such confessions.²⁴

One should not immediately assume that the admissions of the Ravensbruck administrators were extorted from them by the Russians or by the Poles. It was actually the judicial apparatus of Britain and of France which obtained these confessions. An even more disturbing factor is that the "confessions" were extracted several years after the war's end. The necessary pressure continued to be applied to such unfortunates right up until as late as 1950, when a man like Schwarzhuber collaborated with his interrogators, or his judges, or his bench magistrates.

No serious historian pretends any longer that people were gassed in any camp anywhere in the Old Reich. Today, allegations are only made about certain camps situated in Poland. 19 August 1960 constituted an important date in the history of the myth of the "gas chambers." On this day, the newspaper *Die Zeit* published a letter which was entitled "No gassing at Dachau."²⁵ From the content of the letter, a better title would have been "No gassing anywhere in the Old Reich"; (Germany with its 1937 frontiers.) This letter emanated from Dr. Martin Broszat, director since 1972 of the Institute of Contemporary History at Munich. This Dr. Broszat is a convinced anti-Nazi. He belongs to the group of Exterminationist historians. He believes in the authenticity of the "confessions" of Rudolf Hoss, which he published in 1958 (but with serious cuts of the text in the passages where Hoss had exaggerated "a little too much"—probably obeying the suggestions of his Polish jailers.²⁶ In brief, Dr. Broszat admitted on 19 August 1960 that gassing had never existed in the whole of the Old Reich. He added, using a confused expression, that there had been gassing "above all" (?) at some chosen points in Poland, for instance Auschwitz.²⁷

All the official historians, as far as I know, have concluded by agreeing with Dr. Broszat. I deplore the fact that Dr. Broszat has contented himself with only a letter. A scientific paper was necessary, and detailed explanations were indispensable. It was necessary to explain to us why the proof, the evidence, and the confessions—all of which were considered unimpeachable up to that point—had suddenly lost all of their value. We are still waiting for the explanations of Dr. Broszat after nearly 20 years.²⁸ They would be valuable to us in determining if the proof, the evidence, and the confessions which we possess on the gassings at Auschwitz or Treblinka²⁹ are more valuable than the proof, evidence, and confessions which we possess on the faked gassings of Buchenwald or of Ravensbruck. In the meantime, it is extremely curious that the evidence collected (mainly) by the French, British and American tribunals should suddenly lose all its value in this way, while the evidence collected by the Polish and Soviet tribunals should preserve its value on the same subject!

In 1968, it was the turn of the “gas chamber” at Mauthausen (in Austria) to be declared mythical by an Exterminationist historian: Olga Wormser-Migot, in her thesis on *The Nazi Concentration Camp System*, in particular the section titled “The problem of the gas chambers.”³⁰ Let us retain this heading; for according to the admissions of the Exterminationist historians themselves, there does exist a “PROBLEM of the gas chambers!”

In regard to the false confessions, I one day asked the Exterminationist historian Joseph Billig (attached to the CDJC) how he could, for his part, explain them. Here is his reply: They were, so he said, “psychotic phenomena!” For my part, I have an explanation to offer about these alleged “psychotic phenomena” as well as about the “schizoid apathy” of Höss on the day of his depositions before the Nurnberg Tribunal. Hoss had been tortured by his British jailers.³¹ He had been “interrogated with a riding whip and primed with alcohol.” Likewise at the Dachau Trial, the Americans—as revealed in particular by the Van Roden Commission of inquiry—had abominably tortured other German accused.³²

But torture more often than not is useless. The procedures of intimidation are numerous. The massive universal con-

demnation which was brought to bear on the accused Nazis still retains its potency today. When "Anathema resounds with a religious unanimity as dignified as in the great mediaeval communions" there is nothing one can do against it, especially if the lawyers come into play, and impress upon the defendants that concessions are necessary. I well remember my own hatred of the Germans during the war, and just after its end. It was an incandescent hatred which I believed was voluntary. But with the passing of time, I perceived that it was not in fact mine but had been breathed into me. My hatred stemmed from the British radio, from the propaganda of Hollywood, and from the Stalinist press. I myself would have been merciless toward any German who should have told me that he had been a guard at some camp, and that he had not seen any of the massacres which the entire world talked about. If I had been his judge, then I would have considered it my duty to force him to "confess."

For 35 years this scenario involving German defendants has been comparable to that against witches and sorcerers of the Middle Ages. Let us consider for a moment the incredible courage which would be needed for one of these accused witches to dare to say to her tribunal: "The best proof that I have not had dealings with the Devil is simply that the Devil does not exist." Most of the time, those so-called witches could not believe the facts they were blamed for, but they would go along with, or pretend to go along with, their accusing-judges' belief in the Devil. (Accusing-judges during the French Revolution were at one and the same time judge and prosecutor.) In the same way, Dr. Dürrfeld, who had been an engineer at Auschwitz, initially told his judges that he personally had never suspected the existence of "gas chambers" in the camp; then later, joining the fashionable belief, he declared to the tribunal his indignation at "this brand of infamy for the German people." 33

The witch would use deceit with her judges, just as the Germans, even today during the "Majdanek" trial in Düsseldorf, deceive their judges too. For example, the witch might admit that the Devil had been there on such and such a day, but that he was at the top of a hill while she herself had remained at the foot of the hill. Likewise, a German defendant endeavors to demonstrate that he himself had nothing

to do with the "gas chambers." Sometimes, he even goes so far as to say that he assisted in pushing people into the "gas chamber" or even that he was ordered to pour a product through a trap in the ceiling under threat of execution if he disobeyed.³⁴ Thus, he often gives the impression of side-stepping the issue. His accusers think: "Here again is one who seeks to get out of his predicament. They are extraordinary, these Germans! They almost never saw or heard anything!" The truth, however, is that they neither saw nor knew anything concerning what it was wished they should say in the matter of gassing.³⁵ Any reproach should be directed at the accusers, not at the defendants who are caught up in the only defense strategy left open to them. The lawyers have a grave responsibility for the adoption of this strategy. I do not speak of those lawyers who, like nearly everyone, believe that the "gas chambers" existed. I speak of those who know or suspect that they are confronted with an enormous lie. They prefer not to raise this question, either in their own interests or in their clients' interests. Eichmann's lawyer did not believe in the existence of the "gas chambers" but that did not prevent him from deliberately avoiding opening this can of worms at the trial in Jerusalem.³⁶ One cannot reproach him for this. I understand that the statute of this tribunal allowed for the dismissal of the defense lawyer if he should present any argument which fitted the term "intolerable" or a term approximating this.

An old resort of lawyers, a resort necessitated on occasion by the needs of the defense, is to plead the seeming truth rather than the *actual truth*. The truth is sometimes too difficult to gain acceptance into the judges' minds. One has to be contented with pragmatism. An example admirably demonstrates this. It is recounted by Maître Albert Naud, the lawyer representing Lucien Léger, whom the entire French press regarded as the perpetrator of an abominable crime. Lucien Léger protested his innocence. He chose Maître Naud as his lawyer. The lawyer went to see him in prison. He said to him: "Léger, be serious! If you want me to be your lawyer, we are going to plead guilty." A bargain was struck. Léger saved his head. Some years later, Maître Naud became convinced that Léger was innocent. He developed an enormous

complex because he had forced Léger to plead guilty. He summoned all of his powers to obtain a retrial.³⁷ Too late. Naud died. And Léger, if he is innocent, will probably pay until the end of his days for the abominable attitude of the press and the blindness of his lawyer.

A tribunal has no capacity for determining historical truth. Even historians have very often the utmost trouble in distinguishing the factual truth on a point of history. The independence of the judges is necessarily very relative. Judges read newspapers just like everyone else. They keep informed, at least in part, through the radio or television. Reviews and books present to them, as to all of us, "documents" or "photographs" of Nazi atrocities. Unless they are especially skilled in the critical appraisal of this kind of document or photos, they tend to fall into the more blatant traps of the media-orchestrated propaganda. Simultaneously, the judges are concerned to bring about respect for public order, public morality, certain norms, usages and beliefs, even, of public life. All of this, without counting the anxiety of ever seeing their name villified in the press, can only be conducive to judgements in matters of "war crimes" which the historian himself is not obliged to accept as his own.

Justice has been itself judged. At no time during this kind of trial has justice considered asking for an expert's report about the weapon of the crime. When they are suspected of being instruments of a crime, items such as a knife, a rope, or a revolver, are all subject to expert forensic appraisal. Yet, those objects have nothing mysterious about them. But in the case of the "gas chambers" there has not been a single forensic appraisal in 35 years! There is certainly talk of an appraisal supposedly made by the Soviets, but in every case the text of it seems to have remained secret.

For one and a half years, at the Frankfurt trial of 1963-65, a German tribunal conducted the affair called "the Auschwitz guards trial," without ordering any expert forensic appraisal of the actual device used for the crime. The same happened at the Majdanek trial at Dusseldorf and, just after the war, for the Struthof trial in France. This absence of forensic expertise is even less excusable when one considers that not one judge, not one prosecutor, not one lawyer, possessed any experience on the nature and the functioning of these ex-

traordinary "human abattoirs." At Struthof and Majdanek these "chambers" are, however, still represented as being an original fixture: therefore it would suffice to examine the "instrument of the crime" on the spot.

At Auschwitz things are less clear. At the principal camp (Auschwitz I) tourists are led to believe that the "gas chamber" is authentic, but when the museum authorities are pressed with questions, they beat a retreat and talk of a "replica" (which is nothing other than downright deceit, easily proved as such from certain archive documents). At the Birkenau annex (Auschwitz II) one is only shown the ruins of the "gas chambers." But even there forensic examination is perfectly possible. To an archaeologist even a few meager indices sometimes suffice in order to reveal the nature and the purpose of an encampment inhabited for several centuries. To give you some idea of the complacent attitude taken by the lawyers at the trial in Frankfurt, even to the extent of agreeing with the accusations in advance(!), I would tell you that one of these lawyers even had his photograph taken by the press in the process of lifting a trapdoor (sic!) of the pretended "gas chamber" at the principal camp at Auschwitz.³⁸ Ten years after the trial I asked this lawyer what had caused him to consider the building in question a "gas chamber." His written reply was more than evasive. It resembled the reply which has been made to me by the authorities of the Dachau Museum. I asked the Dachau people in writing upon what documents did they base their confirmation that a certain piece of camp equipment was an unfinished "gas chamber." In effect, I was surprised to learn that it could be determined that an unfinished structure was destined to become, once completed, a thing which no one had ever seen in his life. One day I will publish my correspondence with these authorities as well as with the officials of the International Dachau Committee at Brussels.

You ask me upon what proofs and upon what documents I base my declaration that the "gas chambers" never existed. I believe that I have already largely replied to this question. I would add that a good part of these proofs and documents are those of the accusers.³⁹ It suffices to re-read through the texts of the prosecution in order to perceive that the accusation bordered on the opposite of the result which it wanted to

establish. The basic texts are the 42 volumes of the International Military Tribunal (IMT), the 15 volumes of the Nürnberg Military Tribunal (NMT), the 19 volumes published by the University of Amsterdam, the stenographic transcripts of the Eichmann trial, various verbal proceedings relating to interrogations, the works of Hilberg, of Reitlinger, of Adler, of Langbein, of Olga Wormser-Migot, the *Encyclopedia Judaica*, the Memorial by Klarsfeld (very interesting for the list of fake gassings), the publications of different institutes. I have, above all, worked a great deal at the CDJC of Paris. But I was hounded at the beginning of 1978, on the initiative, in particular, of Georges Wellers, because it was known at what conclusions I had already arrived in regard to the "gas chambers" and "genocide." The CDJC is a semi-public body. It receives public money. Nonetheless, it arrogates to itself the right to hound those who do not think as it requires. And it says so!

QUESTION 3: You have gone so far as to deny any deliberate intention on the part of Hitler to exterminate the Jews. And lastly, in the course of a debate on Swiss-Italian television, you have said: "Hitler never had a single person killed because they were Jewish." What exactly do you mean to say with this phrase?

ANSWER 3:

I say exactly this: "Hitler never ordered nor admitted that anyone should be killed on account of his race or his religion."

This phrase is perhaps shocking to certain people, but I truly believe it. Hitler was anti-Jewish and racist. His racism was, moreover, not opposed to fostering admiration for the Arabs and Hindus. He was hostile to colonialism. On 7 February 1945 he declared to his entourage: "The Whites have carried to these (colonial) people the worst that they could carry: the plagues of the world: materialism, fanaticism, alcoholism, and syphilis. Moreover, since what these people possessed on their own was superior to anything we could give them, they have remained themselves. . . . The sole result of the activity of the colonizers is: they have everywhere aroused hatred."⁴⁰

Hitler became hostile to the Jews rather late. Before saying

and repeating that the Jews are "the grand masters of the lie,"⁴¹ he had been rather favorable toward them. He writes in *Mein Kampf*: "They were persecuted (on account of their beliefs) as I believed, often making my dislike of unfavorable assertions about them almost reach the point of repugnance."

Personally, I know Hitler rather poorly, and he interests me no more than Napoleon Bonaparte. If he raved, then I do not see why we ourselves should rave about him. Let us make efforts to speak of Hitler with the same sang-froid with which one used to speak of Amenophis Akhenaton. Between Hitler and the Jews there was an inexpiable war. It is evident that each holds the other responsible for this conflict. In the person of Chaim Weizmann, president of the World Jewish Congress (and future president of the state of Israel), the international Jewish community declared war on Germany on 5 September 1939.⁴² Hitherto, as early as 1934, the hostility of the international Jewish community had been manifested by the exigencies of the economic boycott against Nazi Germany.⁴³ Obviously it had been motivated by retaliation against the measures taken by Hitler against the German Jews. This deadly chain of events, on the part of both sides, was to lead to the world war. Hitler said: "The Jews and the Allies wish for our annihilation, but it is they who will be destroyed," while the Allies and the Jews said: "Hitler and the Nazis and their allies wish for our destruction, but it is they who will be destroyed." The two hostile camps during the whole course of the war thus intoxicated themselves in belligerent and fanatical proclamations. The enemy became a beast to be slaughtered. Think, in the same fashion, of the words of the Marseillaise: "Qu'un sang impur abreuve nos sillions!" ("Let our soil be drenched by their impure blood!")

Moreover, the Allies waged a pitiless war against the Nazis, and 35 years after the war's end, still pursue a kind of "Nazi hunt." But in the same way as the Allies never actually decreed that a civilian National Socialist, whether he be a man, woman or child, should be killed solely on a basis of their National Socialism, in the same way it must also be said that Hitler—in spite of all the antipathy he had toward the Jews—never decreed that all Jews, or even one Jew, should be killed on the sole and unique basis of their Jewishness. Al-

though, in the case of reprisals against "partisans" or "terrorists" when the Germans selected their hostages for execution, it was better to be neither a Jew, nor a Communist, nor a common-law criminal, but in that particular case it was a familiar aspect of hostage-taking (to kill the more expendable hostages) just as had been practiced everywhere throughout the ages.

Hitler had a proportion of the European Jews interned, but in no way does internment mean "extermination." There has been neither "genocide" nor "Holocaust." Every concentration camp is a pitiful sight, and a horror, irrespective of whether it is a German, Russian, British, French, American, Japanese, Chinese, Vietnamese or Cuban camp. There are of course degrees in this pity or this horror, and it is certain that in times of war, of famine, of epidemics, a concentration camp becomes even more horrible. But nothing in the case which concerns us here permits us to say that there were *deliberate camps of extermination*, i.e. camps where people would have been placed to be killed.

The Exterminationists pretend that in the summer of 1941, Hitler gave the order to exterminate the Jews. But no one has ever seen this order. On the other hand, there exist neither specific conversations of Hitler nor measures taken by his armies, which imply that such an order *could not* have been given. On 24 July 1942, in a restricted gathering, Hitler recalled that the Jews had declared war on him through the intermediary of Chaim Weizmann, and said that *after the war* he would close the towns to the Jews, one after the other. His precise words were: "... if the Jewish dregs did not decamp and if they do not emigrate to Madagascar or to some other national Jewish homeland."⁴⁴ For my own part, I would like to know just how one can reconcile this talk in a circle of confidants with any "definitive order of extermination" supposedly given one year previously (summer 1941).

Even in July 1944, on the eastern front where the German soldiers were engaged in a ferocious war against the partisans (Jews or non-Jews, Russians or Communists, Ukrainians, etc.) the army gave the most draconian orders that no German soldier should participate in any excesses against the civilian population, Jews included. Otherwise, they

would be court-martialled. Such excesses were to be absolutely suppressed. Hitler called for a merciless struggle in the fight, especially against the partisans, including, if it were necessary, against women and children mingling with the partisans or who were apparent accomplices of the partisans. He had evidently not rejected the practice of taking hostages (neither had the Allies, of course). But he did not go beyond that measure. The day our media decide to break with certain taboos and devote to the war crimes of the Allies even one thousandth of the time which they devote to the war crimes of the vanquished, on that day there will be astonishment among the naive public. The "crimes" of Hitler will then take on their correct proportions in a proper historical perspective. There is indeed little talk about Dresden and Katyn. But I say that Dresden and Katyn are small matters when compared to the deportations the Allies inflicted on the German minorities in the eastern territories. It is true that officially it was not a matter of "deportations" but of . . . "displacement" (e.g. "displaced persons"). And I wonder if the champions of all the "war criminals" have not been the British with their delivery to the Soviets of their Russian internees? ⁴⁶

QUESTION 4: What is your conception and what is your definition of genocide?

ANSWER 4:

I describe "genocide" as the act of killing a man on account of his race. Hitler no more committed "genocide" than Napoleon, Stalin, Churchill or Mao. Roosevelt interned American citizens of Japanese extraction in concentration camps. That was not "genocide."

Hitler treated the civilian Jews as the representatives of a belligerent enemy minority. It is regrettably common to treat this type of civilian as dangerous, or potentially dangerous. In fact, with good war logic, Hitler would have been lead to intern all the Jews who had fallen into his hands. He is very far from having done this, and without doubt this was not on account of any humanitarian motives, but for reasons of practicality. In certain parts of Europe he made his enemies wear a distinctive sign: the Star of David (beginning Sep-

tember 1941 in Germany, and June 1942 in the northern zone of France). The wearers of the star were not free to move about, except during certain hours. They were like prisoners of war on supervised parole. Hitler preoccupied himself perhaps less with the Jewish question than with ensuring the security of the German soldier. The average German trooper would have been incapable of distinguishing Jews from non-Jews. The Star of David identified them.

The Jews were suspected of passing information (many of them spoke German), of engaging in espionage, of trafficking in arms, of terrorism, and of black-marketeering. It was necessary to avoid all contact between the Jew and the German soldier. For example, on the Paris metro Jews wearing the Star of David were only allowed to ride in the last of the five cars, and a German soldier himself had no right to enter this car.⁴⁷ I am not a specialist on these questions but I believe that this kind of measure was dictated by reasons of military security as much as by reasons of deliberate humiliation. In places where there were large concentrations of Jews it was virtually impossible to keep them under surveillance (except through the intermediary of the Jewish ghetto police), and the Germans feared an insurrection similar to that which took place in the Warsaw ghetto, where a strategically dangerous uprising took place in April 1943. With stupefaction, the Germans discovered then that the Jews had constructed 700 blockhouses.⁴⁸ They suppressed the insurrection and transferred the survivors to transit camps, work camps, and concentration camps. The Jews experienced tragedy there.

I know that it is sometimes argued that children of 6 to 15 years of age could not constitute a danger, and should not have been subjected to the restrictive measures. But to convince us of the contrary there exist today sufficient accounts and memoirs by Jews telling us of their childhood when they committed all sorts of illicit activities or resistance to the Germans.

It is necessary to distinguish between what is real and what is fantasy in the representation which is made that the Jews allowed themselves to be slaughtered like sheep. Did the non-Jews resist as much as it is said? Did the Jews resist as little as it is said? The factor which increases the problem is

that too many of our judgements are based on a false premise: that of the "genocide" against the Jews. Obviously, if this "genocide" had existed, then one would perhaps regard the Jews as cowards; this is apparently the reproach which young Israelis make against their fathers. But if, as the Revisionists claim, "genocide" is nothing other than a legend, then the reproach of cowardice no longer has a foundation.

QUESTION 5: If there had not been a deliberate intention on the part of Hitler to carry out genocide, then why Auschwitz, Treblinka, Belzec and the other extermination camps? They existed; they have been a reality. Not only Jews have been imprisoned and died there, but also "politicals," gypsies, Slaves, homosexuals; that is to say, all those "deviants" whom Nazi racism condemned. Why were these camps organized? To what ultimate purpose?

ANSWER 5:

A camp can only be qualified as an "extermination" camp if people are exterminated there. It is so true, that, according to the nomenclature created by the official historians, only those camps where (it is pretended) there existed "gas chambers" can be termed "extermination" camps. These camps have never existed. The horrible epidemic of typhus at Bergen-Belsen did not transform this camp (for a great part without barbed-wire) into an extermination camp. Those dead are not the result of a crime except the crime of war itself, and of human folly. The Allies share with the Germans a grave responsibility for the frightful chaos in which Europe, its towns, its refugee camps, and its internee camps, were found at the end of the war. The Allies have distributed a large number of photographs showing the mass graves of Bergen-Belsen. However, thousands of the internees died of typhus after the entry of the British into Bergen-Belsen. At the time the British did not succeed any more than the Germans before them, in ending this terrible epidemic. Would it have been more honest to treat the British as criminals?

The first Nazi concentration camps were conceived for internment and for re-education (*sic!*) of the political opponents to Hitler. Propaganda asserted that these camps, open

to numerous visits, constituted an advance on prisons where common-law criminals stagnated. Jews were interned there only in so far as they were Communists, Social Democrats, etc. The Jews were placed in the concentration camps only during the war, above all from 1942 onward. Those Jews who had been interned in 1938 as a reprisal for the assassination of von Rath by a Jew had been for the most part set free after only a few months.

Before the war, Hitler had attempted—with a certain amount of success—to promote the exodus of the Jews. The idea was the creation of a Jewish national homeland outside Europe. The “Madagascar project” was conceived as a Jewish homeland under German protection.⁴⁹ The initial plans provided, as a matter of priority, drainage works, banking systems, etc. But the war prevented the realization of this project.⁵⁰ It would have required too many ships. Little Germany—from the aspect of the map of the world—was engaged with Japan and a few allies in a formidable struggle against giants. The principal concern for Germany was to win the war. A secondary aim was to find a solution to the Jewish problem, a definitive solution; a “final” solution, a “total” solution, to a problem which, in a certain manner, was as old as the Jewish people themselves.⁵¹ This provisional solution, because of the war, was largely going to consist of “driving back toward the East” the Jews in the camps.

Auschwitz was first and foremost a very important complex in Upper Silesia composed of three main camps and 39 sub-camps scattered over the whole of one region. The mining, industrial, agricultural operations, and the researches there, were considerable: coal mines (some with French capital), petro-chemicals, armaments, explosives, synthetics, artificial rubber, cattle-breeding, fish farms, etc. At Auschwitz there were free laborers as well as internees, and prisoners condemned to life imprisonment as well as prisoners interned for a shorter time. In Auschwitz-II or Birkenau camp, there was the distressing spectacle of numerous persons unskilled for any work and stagnating on the spot. Among them were the gypsies, who with few exceptions were not put to work. Numerous gypsy children were born at Auschwitz.⁵² It seems that only the nomadic gypsies

were interned. This does not seem to have been done for racial reasons, but on account of their nomadism and possible "delinquency." I recall that in France even the Resistance had come to regard the gypsies with suspicion, and had suspected them of espionage, of collecting secret information, and of black market activities.⁵³ It would be interesting to determine how many gypsy troupes continued to wander around Europe during the war.

As for the homosexuals—classified as delinquents—they were, like many other "delinquents," removed from prison or sent directly to the camps to work there. German legislation, like much other legislation of that epoch, repressed homosexuality. As for the Slavs, those of them who were in the camps were not there because they were Slavs, but as political internees, prisoners of war, etc., as well as other Europeans. At Auschwitz there were even British PoWs, taken prisoner at Tobruk.

The essential pre-occupation of the Germans at the end of 1942 was to put to work *all* these internees (with the exception of those unable to work, and, it seems, the gypsies) to win the war. At Auschwitz there even existed courses of professional training for the young from 12 to 15 years old, in masonry, for example.⁵⁴ The Germans responsible for the deportation of foreigners to the camps insisted upon obtaining the largest possible number of those "capable of work." The foreign governments, for their part, insisted that families should not be separated and that the old and the children should join the convoys. Neither the Jews nor anyone else had any knowledge whatever of leaving for an "extermination" camp, if one is to believe testimonies such as those of Georges Wellers in *L'Etoile Jaune à l'heure de Vichy*.⁵⁵ They had good reason. This "massacre" was happily nothing but a propaganda invention of the war. Besides, it is difficult to conceive that Germany, dramatically short of locomotives, of wagons, of coal, of qualified personnel, and of soldiers, could have laid on such a system of convoys to the "abat-toirs." These convoys, I recall, seemed to have had a priority even over the convoys of war materiel.⁵⁶ Production, above all, skilled production was what pre-occupied the Germans more than anything in this matter.

QUESTION 6: You have specialized in the literary criticism of texts and documents, but you have made this particular problem your preferred terrain of historical research. Why? What do you wish to say when you continue to assert that there has been a conspiracy of silence concerning the problem of the gas chambers and the extermination of the Jews? Why should a conspiracy of silence exist, and organized by whom?

ANSWER 6:

For me, the critical appraisal of texts and documents aims at establishing the degree of authenticity and veracity of what one reads. One searches therein to distinguish between the true and the false, sense and nonsense, and so on. I suppose that this awareness was destined to guide me to the detection of certain historical fakes, and in particular, to the detection of what in a few years would appear to every historian as a monumental forgery.

The result of the conspiracy of silence surrounding the Revisionist works is that these works are for the most part "samizdat" ("underground literature").⁵⁷ In regard to the authors who do succeed in breaking the wall of silence, they are treated as Nazis, which in turn ostracises them to an intellectual ghetto. The procedures utilized against the non-conformist historians or individuals range from pure criminality to judicial prosecutions, without forgetting the disgusting conduct of the police. All sorts of lobbies are active in attempting to establish a dominant atmosphere of terror. I am aware of that personally. I can no longer teach at the university. My life has become difficult. I am up against enormous power-blocs. Some young people support me. The light will eventually shine through. Some Jews are on my side; they themselves wish to denounce deception and persecution.

I believe rather less in conspiracies and rather more in the force of conformity. The victors of the last war needed to make us believe in the intrinsic evil of the vanquished. Soviets and Westerners, whatever their differences, had found common ground of agreement there. Hollywood and the apparatus of Stalinist propaganda have conjugated their efforts. What a fracas of propaganda! The principal be-

neficiaries of the operation have been the state of Israel and international Zionism. The principal victims have been the German people—but not its leaders—and the Palestinian people as a whole. But today there is dissension in the air. Zionists and Poles already present us with a divergent version of Auschwitz.

QUESTION 7: You dispute a very large part of the methods which the official historians have applied in this historical research. In your opinion, this chapter in 20th Century history has not been written in the right way. Why, then? And why would those historians have done so?

ANSWER 7:

The official historians have been lacking in their obligations. They have not observed in this matter the routine methods of historical criticism. They have followed the general current, i.e. that which is sponsored by the media. They have allowed themselves to be absorbed by the system. An official historian such as Professor Hellmut Diwald saw the terrible vexation confronting him when he risked simply writing a phrase saying that "genocide" in spite of the abundant literature dedicated to it, is an affair which in essentials "is not yet well elucidated." Under the pressure of the German Jewish organizations, the second edition of his *History of the Germans* was issued as "re-cast and improved" (sic!) where it was necessary. The courage of Paul Rassinier consisted in having precisely applied the routine methods of historical criticism. In a way he has said to his accusers: "Show me your proof." "Does your document offer guarantees of authenticity?" "Are you sure that this expression, that this phrase, has in fact the meaning which you attribute?" "Where do your figures come from?" "How have you reached these statistics?" "Where does the caption of this photo come from?" "Who says to me that this old woman and this child in this picture are really 'on the road to the gas chambers'?" "Does this pile of shoes signify that people were gassed in this camp or that many of those detained there were in fact employed in making shoes?" "Where is the manuscript of this extraordinary testimony which ought to have only one form and which is published in many, contradic-

tory forms, even by one and the same historian?" And so on, and so on.

Paul Rassinier, modest professor of history and geography, has given a remarkable lesson of clairvoyance and of probity to his eminent colleagues of the university. A genuine revolutionary, a genuine member of the Resistance, a genuine deportee, this man loved the truth in the manner it is necessary to love it: fiercely and above anything else. He has denounced what he calls "the lie of Ulysses." Ulysses, as we know, experienced a hundred trials during exile but, returning home, he recounted a thousand. We know that man finds it difficult not to make up yarns. He is often fond of stories of hunting, fishing, love, and wealth. But above all he is fascinated by stories of atrocities.

The American author Arthur R. Butz has written a book on *The Hoax of the Twentieth Century*. This book provokes disarray among the Exterminationists. The demonstration is unavoidable. The German edition has been placed on the list of "works dangerous to young people," and steps are now being taken to have it banned altogether in West Germany.⁵⁸ The German Wilhelm Stäglich has published *Der Auschwitz Mythos (The Auschwitz Myth)*. The Swedish group Jewish Information has published *Auschwitz Exit*. A Jew has written Revisionist works: J. G. Burg in Germany. In very recent times, the extreme left review *La Guerre Sociale (The Class War)* has published a study entitled "From exploitation in the camps to the exploitation of the camps."⁵⁹ In Britain, in the United States, in Germany (in this particular country the persecution of Revisionists is merciless), in Australia, in Belgium, in Spain, in France, almost in every part of the world, voices are raised demanding that this absurd war propaganda be finally renounced.

I even know—although I cannot give here their names—of official historians who have awakened from this nightmare. Perhaps they wish to decide to renounce the delights which the Revisionist historian David Irving calls "incest among historians." This figurative expression illustrates the practice which consists of delighting in reassessing what other historians have affirmed and of not reviving the subject except by subtle outbidding. It is instructive to participate in a

congress of historians dealing with Nazism. What strange communion in respect of a taboo! Misfortune to those who wish to disturb the expiatory ceremony by the expression of a non-official theme: derision and censure.⁶⁰

QUESTION 8: Are you an anti-Semite? What is your assessment of Nazism?

ANSWER 8:

I am not anti-Semitic. One must avoid imagining anti-Semites everywhere. Those Jews who denounce the imposture of "genocide" are like Catholics who say Fatima is an imposture (where thousands of witnesses are supposed to have seen the sun dance). The truth, or its research, cannot be anti-Semitic. In fact Nazism was the dictatorship of a Führer. It died with the Führer on 30 April 1945. My enemy is vanquished. Do not count on me to spit upon his corpse. As long as I am a man, I will not accept that the German people should be defamed by attributing to them crimes which are without precedent in human history. And above all, I will not accept that the German people are so thoroughly "re-educated" that they are the first to believe in these crimes, and deprecate themselves even more than their leaders require of them. In my capacity as an historian, I merely state that Adenauer, Brandt and Schmidt repeat the lessons they have learned from the conquerors of the West, while their homologs in East Germany repeat the lessons taught them by their conquerors from the East. It is realpolitik, I suppose.

QUESTION 9: You deny also that the number of victims—six million—is credible. But even if the number of victims had been less, does this change anything in the fact that there was genocide? And would the number of victims matter, in fact?

ANSWER 9:

The six million is equivalent to a population of a country like Switzerland. No one at the Nürnberg Trial had the tiniest scrap of evidence capable of backing up such a figure. It was on the morning of 14 December 1945 that the American prosecutor Walsh attempted to insinuate the acceptance of this figure by means of presenting an affidavit by witness

Wilhel Höttl. That very afternoon he was forced to beat a retreat by the intervention of the lawyer Kauffmann, who decisively demanded the appearance of this witness so that he could be cross-examined in regard to this figure. The sad fact is that the press and the historians have retained this figure as if the tribunal had totally believed it.⁶¹

My estimation is as follows: First, the number of Jews exterminated by the Nazis (or: "victims of genocide") is happily equivalent to zero. Second, the number of Europeans killed by acts of war (often by atrocious acts of war) could be in the order of 40 millions; among them the proportion of European Jews could be somewhere in the order of one million, but more likely, several hundred thousands if one does not count those Jews fighting in the uniforms of military allies. I insist on the fact that, as far as I am concerned, it is an estimate without proper scientific character. Moreover, I have good enough reason to think that the figure of the dead at Auschwitz (Jews and non-Jews) amounts to around 50,000 and not to 4 million, as has been pretended for a long time. (This was before the Institute of Contemporary History in Munich decided to content themselves with one million as the accepted figure.)

As to the number of dead in all the concentration camps from 1933 to 1945, I think that it ought to be 200,000 or, at the most, 360,000. One day I will cite my sources, but today I assert that, if one employs computers, one can without doubt quickly establish the real number of dead. The deportees were indexed in files by many authorities. They left behind much evidence.

QUESTION 10: Do you realize that you can contribute this toward a "rehabilitation" of Nazism?

ANSWER 10:

Is it rehabilitating Nero if it is said that we do not possess any proof that he set Rome on fire? What one must concern oneself with rehabilitating or re-establishing is the truth! (Or at least, whenever it is possible.) The historian ought not to preoccupy himself with how Peter or Paul is going to react. What is important for me is to make my contribution to a truthful history of the Second World War. If an old Nazi happened to say to me that the pretended "gas chambers"

and the pretended "genocide" of the Jews constitute one and the same unique historical lie, I would agree with him as much as if he had told me that two and two make four. I would not go further, and I would leave him to his political ideas.

Neo-Nazism is to a large extent an invention of the media who even sell a kind of Hollywood sex-shop Nazism. This is also the case with the imaginary "Odessa File" or the Nazi colonies in South America. Or the fairy-tale reappearances of Hitler or Bormann. A lot of money is made through these inventions. In Germany, I believe that those whom their political adversaries classify as "Neo-Nazi" form 0.7 per cent of the electorate. We live in a fantasmagoria, in a sort of Nazism without Nazis. About this subject, I would refer to the pertinent analyses of Gilbert Comte which appeared in *Le Monde* 29 and 30 May 1979. Since nothing happens by accident in this world, it is plain that an examination of this "media hype" reveals a complex play of interests, passions, and conflicts, all on a planetary scale. The state of Israel has a vital interest in the maintenance of this fantasmagoria, which contributed so much to its creation in 1948. Even a state such as the French republic has an interest in masking the reality of all of this, thanks to upholding in everyone's mind a vigilance against the worst enemy who ever existed: the well-known vile beast of Nazism, a beast which died 35 years ago and against which it is permitted to let off steam. Consequently you have those perpetual expiatory ceremonies, those condemnations to eternal flames, this necessity of vengeance, of chastisement, of denunciation without any limit of time, of place, or of person.

QUESTION 11: Don't you think that to treat the problem of Jewish genocide in such a manner is a way to discredit the memories upon which the widespread conviction is principally based that anti-Semitism is the worst of all the racism practiced in the course of the 20th Century? Memories which are discredited in fact serve nothing.

ANSWER 11:

Anti-Semitism is not the worst kind of racism, but a good way of making us believe that it is, is to convince us that "genocide" was practiced against the Jews. However, the

Zionists have gone too far. They should have listened to those who counselled against the principle of "financial reparations" imposed on Germany in the name, particularly, of "genocide." Unfortunately, Ben Gurion for the state of Israel and Nahum Goldmann, acting at the same time for Israel and the Diaspora, wished to draw a gigantic financial profit from the whole affair. Adenauer was a party to it. That gives the imposture of "genocide" an even more outrageous coloration. Read the stupefying interview of Nahum Goldmann which appeared in number 624 of *Nouvel Observateur* (25-29 October 1976).⁶² One has rarely seen a man so elated and happy at having succeeded in a splendid financial-political operation.

QUESTION 12: In the course of your dispute with all those who contest this thesis, you have also asserted that a good part of what the public knows is only a legend and that this legend has been rendered possible thanks to the indiscriminate use of the mass media. What exactly do you wish to say by this?

ANSWER 12:

This point is grave and fascinating. The responsibility of the media in all of this is overwhelming. For 35 years, on five continents, this legend of "genocide" and "gas chambers" has been presented to us as a truth. Countless millions of people have been abused in this way. It makes one dizzy. What a lesson for those who believe in the quality of diverse and contradictory information! It has needed the heroic struggle of some individuals, of some non-conformist spirits in order to make a rupture in "official" truth. I could write a long study on the methods used by the French newspapers and television in order to stifle information. The courts help them in this, and also the public authorities as a whole. Journalists are afraid that in the near future a data bank of information will be installed. This information would result in a classification of news items, which they would scarcely have means to control. But I have some advice for them. If they wish to know what a risk they are running of being deceived, let them look to the past, and—for some of them—at their own past. If they wish to know how lies may look in the future, let them study the way in which the most remarkable lie of all time has been jealously guarded. When Louis

XIV lied, his lies scarcely reached beyond a few provinces. Today, lies can take on veritable Hollywoodian dimensions. A "docudrama" like *Holocaust* is the crowning of an edifice. It was not conceivable in the years which followed the war, and which were indeed full of hatred. It has needed thirty years of intoxication. A drug as strong as *Holocaust* cannot be administered except to patients already long impregnated with other drugs of the same kind and which automatically require even more virulent drugs. But the overdose has produced some salutary effects through the spectacle of our addiction. Some sane reactions have been noticed. I am thinking in particular of the quite remarkable reactions by the "liberated Jew" Michel Rachline in an issue of *Le Figaro* (3 March 1979).

The non-existence of the "gas chambers" and of "genocide" is good news. Man, although still capable of many horrors, did not bring about these. And even better: millions of men who have been presented to us as accomplices of a monstrous crime or as cowards or as liars have been in fact decent individuals. I have already said that the Jews accused by their children of being driven like sheep into the *abattoirs* by the Germans do not in fact merit the accusation. I would add that the defendants at Nürnberg and at a thousand other trials were actually telling the truth when they declared to their accusing judges that they did not know of these terrifying massacres. The Vatican and the Red Cross told the truth when they humbly confessed the same ignorance. The Americans, the British, the Swiss, the Swedes, and all those peoples or governments whom the extremist Jews accused of "having done nothing" no longer have any need to show sinful repentance. The most unfortunate result of this gigantic imposture has been, and will still remain for some time to come, the bad conscience which the extremist Jews created among the western peoples, and in particular among the German people. Above all, I do not wish to give the impression that I am in the least making an apology for Nazism. I would even argue that I am capable of presenting a caustically critical analysis of this type of ideology. But I shall not present this analysis so long as the Exterminationists continue to wear us to death with this fake Nazism which continues to be denounced by the majority of official historians. These people, in attacking a Nazism

which never existed, give the impression that they are incapable of attacking the reality of Nazism. They make me think of those people who imagine evil as a Devil with his tenterhooks, his pales, and his ovens. In reality, evil, as we well know, is inherent in the life-styles which man has created. So long as we take on mythical forms of evil, genuine evil will continue to be fighting fit. Our society is disconcerted. The medieval Devil has been re-invented right in the middle of the Twentieth Century. People are combating an imaginary enemy. They have better to do. An effort at analysis is necessary. We should open our eyes and recognize what the mass media have made us into. We should unmask that which lobbies, powers and governments seek to mask everywhere.

Footnotes

1. This absurd legend (consult an anatomist, a chemist, any kind of specialist about it) has been revived but without any great success, in the course of the Second World War. Gitta Sereny makes mention of it in her book *Into That Darkness: From Mercy Killing to Mass Murder*, London, Andre Deutsch, 1974, 380pp. She says in a footnote of page 141 "The universally accepted story that the corpses were used to make soap and fertilizer is finally refuted by the generally very reliable Ludwigsburg Central Authority for Investigation into Nazi Crimes." She adds: "The authority has found after considerable research that only one experiment was made, with 'a few corpses from a concentration camp. When it proved impractical, the idea was apparently abandoned.' " The authority she talks about is "die Zentrale Stelle der Landesjustizverwaltungen zur Aufklärung NS-Verbrechen." It operates at Ludwigsburg under the direction of Adalbert Rückerl, a convinced Exterminationist. It would be interesting to get proof of "that only one experiment." Most of the time, when a big lie is revealed, the liars or their sympathizers say that there was only a mistake, and they then put forward to us a little lie. I suppose that "that only one experiment" could be one of these little lies.

In *The Journal of Historical Review* of Summer 1980, Ditlieb Felderer makes some interesting remarks about "human soap." He says: "Immediately after liberation, in Polticieni, a Romanian town, the district rabbi ordered all soaps to be collected which had the letters RIF written on them. With much weeping and wailing, while the rabbi muttered his Kaddisch prayer, the soaps

were then buried in a cemetery. The news report about this incident was later published in the Polish press, and was picked up in books such as F. C. Weiskopf's *Elend und Grosse unserer Tage*, 1950. The letters RIF actually stand for "Reichsstelle fur Industrielle Fettsversorgung," a German Government outlet which oversaw the production of soap and detergent products. These letters were, however, twisted by the Exterminationists to mean 'Clean Jewish Fat' (*Rein Judisches Fett*). The article was previously printed in *Auschwitz Exit*, which is obtainable from Dittlieb Felderer, Marknadsvagen 289, S-183, 34 Taby, Sweden.

If one must believe Pierre Joffroy, "bars of Jewish soap" are today found buried in the Jewish cemetery at Haifa, Israel. Pierre Joffroy, in an article about Anne Frank, stated:

these four bars of "Jewish soap" manufactured from corpses in the extermination camps and which, discovered in Germany, were wrapped in a shroud, in 1948, and piously buried according to the rites in a corner of a Haifa cemetery (Israel).

Paris-Match, No. 395, 3 November 1956, p93.

In 1943, representatives of the Jewish Anti-Fascist Committee (founded in Moscow in 1942) toured the United States in order to raise political, and—above all—material, aid from the U.S.A. for the USSR. The two month trip raised more than two million dollars. Big meetings were held in many American cities. "At each of the meetings, (Salomon) Mikhoels showed the public a bar of soap made out of Jewish flesh, and taken from a concentration camp." ("A chacune des réunions qui se tenaient, Mikhoels [qui était un prodigieux acteur] montrait au public une savonnette faite avec de la chair humaine juive et ramenée d'un camp de concentration"; Gérard Israel, *Jid/Les Juifs en URSS*, Paris, Editions Spéciale, (Jean-Claude Lattès), 1971, p203). I acknowledge Mark Weber, from Arlington, Virginia, for presenting me with this information.

2. Study this U.S. Army photo which has been spread all over the world and which Arthur R. Butz reproduces on page 191 of *The Hoax of the Twentieth Century*, Institute for Historical Review, 1979.

3. "(...) fur die Degesch vom 20. Juni ab vom Reichspatentamt patentiert." (*Justiz und NS-Verbrechen*, Amsterdam, University Press, vol. XIII (1975), p137).

4. "Un gaz contre les renards" ("A gas against foxes"), *Le Quotidien de Paris*, 2 September 1977. See also a review devoted to hunting: *Le Saint-Hubert*, April 1979, pp180-181, "Methodes de réduction de la population vulpine" ("Methods of reducing the fox population").
5. I cannot actually provide definitive proof of what I put forward here. I have discovered this point in the archives of the CDJC in Paris, where I have been refused admittance since January 1978, on account of my historical findings.
6. This expression seems to have been created by the Swedish research group based at Täby and headed by Ditlieb Felderer. See note 1 on their work and on the lie of Auschwitz entitled *Auschwitz Exit*.
7. Among deceptive titles one can cite that of Pierre Serge Choumoff, *Les Chambres à gaz de Mauthausen* (The Gas Chambers of Mauthausen), Amicale des Déportés et Familles de Disparus du Camp de Concentration de Mauthausen (Association of Mauthausen Victims), 31 Boulevard Saint-Germain, Paris 5e, 1971, 96pp.
8. Georges Wellers, "La 'Solution Finale de la Question Juive' et la mythomanie néo-nazie" ("The 'Final Solution' of the Jewish Question and the neo-Nazi Mythomania"), *Le Monde Juif*, No. 86 April-June 1977, pp41-84. Translated into English, this article carries the title, "Reply to the Neo-Nazi Falsification of Historical Facts Concerning the Holocaust"; it is reproduced on pages 105-162 of a work published in 1978 by the Beate Klarsfeld Foundation of New York, with the title: *The Holocaust and the Neo-Nazi Mythomania*, XVIII-215pp.
9. The camp at Auschwitz had three successive commandants: Rüdolf Hoss, Arthur Liebehenschel and Richard Baer. The first had been interrogated by the British, and then by the Poles, who executed him. The second was executed by the Poles. The third died suddenly in prison when the famous "Auschwitz Trial" at Frankfurt (1963-65) was in preparation. On their own, the Poles seem to have interrogated and passed judgement on 617 persons (Nazis or allies of the Nazis) in connection with the question of Auschwitz. This figure is given by Hermann Langbein on page 993 of *Der Auschwitz Prozess* (*The Auschwitz Trial*), Europa Verlag, Vienna, 1965, 2 vols. On their part, the French, the British, and the Americans have often interrogated or passed judgement on former

Auschwitz guards. It is surprising that there has emanated such a derisory amount of information on the pretended massacres in "gas chambers" from such an enormous number of interrogations and trials. To my knowledge there has been no mention of "admissions," or even of any kind of information, on the part of Liebehenschel or Baer on the "gas chambers." The true "Gas Chambers Trial" of Auschwitz has been—one can never repeat it enough—that of the architects Walter Dejaco and Fritz Ertl at Vienna (Austria) in 1972. This trial, launched by Simon Wiesenthal and presented as a sensational affair, very quickly became a fiasco for the prosecution. The two men having been charged with having "constructed and repaired gas chambers and crematorium ovens at Auschwitz-Birkenau," revealed, I suppose, as established technicians, that even if they had constructed or had had constructed the crematoria ovens, they most certainly had not designed plans of "gas chambers" but only for the morgues which flanked these crematoria ovens. The two architects were acquitted.

10. *Kommandant in Auschwitz / Autobiographische Aufzeichnungen* (Commandant of Auschwitz / Autobiographical Notes) by Rudolf Höss, introduction and commentary by Martin Broszat, 1958, Verlagsanstalt, Stuttgart. It is on page 166 of this book, in the part of the confession which Höss had drawn up in November 1946, where the following passage is found: "Eine halbe Stunde nach den Einwurf des Gases wurde die Tür geöffnet und die Entlüftungsanlage eingeschaltet. Es wurde sofort mit dem Herausziehen der Leichen begonnen." ("Half an hour after the gas had been thrown in, the door was opened and the ventilating apparatus switched on. The removal of the bodies was begun immediately.") And it is on page 126 of the book, in the excerpt dated February 1947, that it is said that the squad charged with the responsibility of removing the corpses from the "gas chambers" did this labor "mit einer stumpfer Gleichmütigkeit" ("with a gloomy indifference") as if it were a matter of some kind of everyday chore ("als wenn es irgend etwas Alltägliches wäre"). Höss is supposed to have added: "Beim Leichenschleppen assen sie oder rauchten." That is to say: "While pulling out [the cadavers] they used to eat or smoke." For Höss, moreover, they would not cease eating. They would eat when pulling the cadavers out of the chambers, when extracting the gold teeth, when cutting off the hair, when dragging them toward the furnaces or pits. Höss even adds this outrageous remark: "At the pits they used to keep the fire going. They would pour accumulated molten fat over the new cadavers, and they would poke around in the mountains of burning

bodies to create a flue."

Höss does not reveal to us how the fat managed not to be burnt itself (corpses cannot be spit-roasted as if they were chickens, but they are *reduced to bones and ashes* in heaps piled up on the ground or in the form of pyres). He does not tell us how the men could approach these formidable pyres to collect the streams of fat (!), neither does he tell us how they could get close enough to poke around in these mountains of bodies to effect a flue. The absurdity of this "pouring accumulated fat" ("das Übergiessen des angesammelten Fettes") is moreover so evident that the French translator of the book presented by Martin Broszat has quite discreetly omitted to translate those five German words (Rudolf Höss, *Le Commandant d'Auschwitz parle* (*The Commandant of Auschwitz Speaks*), translated from German to French by Constantin de Grunwald, Paris, Julliard, 1959, printing of 15 March 1970, p212. Filip Müller has written *Sonderbehandlung*, translated as *Eyewitness Auschwitz / Three Years in the Gas Chambers*, New York, Stein & Day, 1979, XIV-180pp. From page 132 to 142 he accumulates the most astonishing stories about boiling human fat running like water, collecting pans for the fat, sizzling fat scooped out with buckets on a long curved rod and poured all over the pit, the SS guard Moll flinging live babies into the boiling human fat, and so on.

11. For the various trials generally called "Nürnberg Trials" the Americans have perused many technical documents concerning Zyklon B. If they had read these documents carefully, and if they had—as I did myself—continued further research in certain technical tomes in the Library of Congress, Washington, DC, they would have become aware of the incredible number of technical impossibilities contained in the German "gas chamber" evidence. One day I will devote a study to four specific documents which, in my opinion, completely destroy the legend of the "gas chambers." Those four documents are: first, two documents recorded by the Americans for the Nürnberg Trials, and then, two technical studies signed by Gerhard Peters; all of which one may consult at the Washington Library of Congress. I recall that Gerhard Peters was, during the war, the temporary director of the firm DEGESCH (*Deutsche Gesellschaft für Schädlingbekämpfung*; German Company for Pest Control) which controlled in particular the distribution of Zyklon B. After the war, Gerhard Peters was to be brought before the courts many times by his own compatriots. He said he had never heard during the war about any homicidal use of Zyklon B.

Nürnberg documents (documents with the prefix NI, which means Nuremberg, Industrialists):

- a) NI-9098, recorded only on 25 July 1947: a brochure entitled *Acht Vorträge aus dem Arbeitsgebiet der DEGESCH* (Eight lectures on aspects of DEGESCH's Field of Operation) and printed in 1942 for private usage. At the end of this brochure, page 47, there appears a descriptive table on each of the eight gases distributed by the firm. At point number 7 of the description one reads for Zyklon B: "Luftbarkeit: wegen starken Haftvermögens des Gases am Oberflächen erschwert und langwierig." ("Ventilation Properties: complicated and long to ventilate since the gas adheres strongly to surfaces.")
- b) NI-9912, recorded only on 21 August 1947: a public notice entitled *Richtlinien für die Anwendung von Blausäure (Zyklon) zur Ungeziefervertilgung (Entwesung)* (Directives for the use of Prussic Acid (Zyklon) for the Destruction of Vermin (Disinfestation).). This document is of capital importance. Better than any other it shows at what point the handling of Zyklon B can only be done by trained personnel. The time required for the product to destroy vermin ranges from 6 hours in hot times, to 32 hours during cold periods. The normal duration is 16 hours. This long duration is explained undoubtedly by the composition of Zyklon. Zyklon is prussic acid, or hydrocyanic acid, absorbed by a support of diatomite. The gas is released slowly because of the nature of its support. This slowness is such that one cannot understand how on earth the Germans could have chosen a gas such as Zyklon in order to liquidate masses of human beings. It would have been easier for them to have utilized hydrocyanic acid in its liquid form. They had at their disposal significant quantities of this acid in the laboratories of the IG-Farben plant at Auschwitz, where they tried to make synthetic rubber. It is from document NI-9912 that I draw the information concerning the employment of Zyklon B for the fumigation of a barracks, the duration of aeration (at least 21 hours), et cetera.

Documents at the Library of Congress. These concern two technical studies written by Gerhard Peters and both were published in *Sammlung Chemischer & Chemisch-technischer Vorträge*, the first in 1933 in *Neue Folge, Heft 20*, and the other in *Neue Folge, Heft 47a* in 1942, (review edited by Ferdinand Enke at Stuttgart). Here are the titles, followed by the Library of Congress reference:

- a) "Blausäure zur Schädlingsbekämpfung" (QD1, S2, n.f., hft.20, 1933), 75pp.

- b) "Die hochwirksamen Gase und Dämpfe in der Schädlingsbekämpfung" (QD1, S2, n.f., hft.47a, 1942), 143pp. It should be said in passing that it is admirable that this review which was published during the war in Germany should have arrived safely also during the war at the Library of Congress in Washington! The 1942 issue bears the Washington registration date of . . . 1 April 1944!

12. French regulations concerning the use of hydrocyanic acid are as strict as the German. See the decree 50-1290 of 18 October 1950 from the Ministry of Public Health, Paris.

13. The plan which allows us to give these dimensions to the nearest centimeter is found in the archives of the State Museum of Oswiecim (Auschwitz). The reference number of this photo of the plan is Neg. 519. The plans of the "Kremas" (crematoria) IV and V are even more interesting than those of Kremas II and III. They prove, in effect, that the three structures abusively described as "gas chambers" were in fact inoffensive premises, complete with ordinary doors and windows. The sole means for the SS to "throw in the Zyklon" into these places "from the exterior" would have been the following scenario: The SS would have had to have requested their victims—piled up in hundreds or thousands in a space of only 236m²—to open the windows for them to "throw in the Zyklon" after which the victims would carefully close the windows again, and abstain from smashing the window panes, until death ensued.⁷⁸ It is perfectly easy to understand why the Polish Communist authorities are so reluctant to display these plans; they prefer to rely on the Höss "confessions" with no supporting topographical data.

14. These interesting remains of the crematoria can be seen behind a large glass in the back room which, in the exhibition block No. 24, is devoted to the Kremas.

15. These details of the first execution by toxic gas were published in the Belgian *Le Soir* of 9 February 1974, under the rubric "50 Years Ago": a reprint of an article from the 9 February 1924 edition of the same paper.

16. The summary which I give here of an execution by hydrocyanic acid is inspired by an inquiry which an American lawyer kindly conducted for me on six penitentiaries and on a firm manufacturing gas chambers. The penitentiaries are as follows: San Quentin, California; Jefferson City, Missouri; Santa Fe, New

Mexico; Raleigh, North Carolina; Baltimore, Maryland; and Florence, Arizona. The firm is Eaton Metal Products Company of Denver, Colorado. It is obvious that there are variations in the method from one penitentiary to another. I have personally obtained authorization to visit one of these gas chambers. The "Gas Chamber Procedure Sheet" reveals that the simple preparation of the chamber for an execution demands two days' work for two employees, occupying eight hours work per day each. Once the chamber is ready, the operation itself goes through 47 stages. This procedure sheet comes nowhere near describing the complications of each of the 47 tasks. Let us take as an example: "Empty Chamber (Body Removed)." In actuality, these words signify the following: the doctor and his two assistants must, after waiting the stipulated time, enter the room wearing gas masks, rubber aprons and rubber gloves; the doctor must tousle the hair of the dead man to expel the molecules of hydrocyanic acid which may have remained there; the two assistants must carefully wash the body with a hose; they must in particular wash the mouth and all the other apertures of the body; they must not forget to carefully wash the bend of the elbows and the bend of the knees. Just a glance at one of these small gas chambers, constructed in order to kill a single condemned man, renders ridiculous those premises of stone wood, and plaster which are represented as being former German "gas chambers." If the American gas chambers are made exclusively of steel and glass, then it is for reasons of good sense and for reasons more specifically technical. The first reason is that the acid has a tendency to adhere to the surface and even to penetrate certain materials, so therefore it is necessary to avoid such materials. The second reason is that, when the ventilators empty the chamber of air, there is a risk of implosion, so therefore the structure has remarkably thick walls of steel and glass. The very heavy steel door can only be closed with a handwheel.

17. The Polish Communists themselves recognize that the tattooing had as its aim the hindering of flight, and the facilitating of identifying captured escapees. See: *Contribution à l'histoire du KL-Auschwitz*, Musée d'Etat d'Auschwitz, 1968, p16 and p99.

18. Louis De Jong, *Viertelsjahrshefte für Zeitgeschichte*, Munich, 1969, Heft 1, pp1-16: "Die Niederlande und Auschwitz" (The Netherlands & Auschwitz"). Sensitive to the delicate nature of these kinds of revelations, the director of the review, H. Rothfels, explains in a foreword the reason why he has consented to publish this study. The reason is that Louis De Jong, not being a German, could not possibly be suspected of being an apologist for National

Socialism; on the contrary, as director of an official institute like that in Amsterdam, he had given all desirable pledges of his seriousness. This preface gives some idea of the situation in which German historians find themselves. There are certain truths which they cannot utter without being suspected of being apologists for Nazism. It is also important to note that Mr. Louis De Jong is even less suspect because he is of Jewish origin.

19. These aerial photographs have been revealed to the general public by Dino A. Brugioni and Robert G. Poirer in a pamphlet entitled *The Holocaust Revisited*. Central Intelligence Agency, Department of Commerce, National Technical Information Service, Washington, DC, ST 79-10001, 19pp. The booklet is somewhat curious in that it was researched in the authors' free time, not during CIA time, and this is the reason why the authors cannot enter into any correspondence regarding the contents! The two authors offer an interesting example of blindness. They attempt at all costs to adapt the photographic reality with what they believe to have been the reality of Auschwitz, according to three Exterminationist works. There is a spectacular contradiction between the photos and the commentaries which they attach.

20. Article 19 of the Statue of the International Military Tribunal states: "The Tribunal shall not be bound by technical rules of evidence [. . .]." Article 21 states: "The Tribunal shall not require proof of facts of common knowledge but shall take judicial notice thereof [. . .]."

21. *Prison et déportation*, Paris, Spes, 1947, p77.

22. The pretended "gas chamber" of Dachau today bears the following inscription worded in five languages (German, English, French, Italian, Russian):

GASKAMMER getarnt als "Brausebad" — war nicht in Betrieb
 GAS CHAMBER disguised as a "shower room" — never used
 CHAMBRE A GAZ "chambre de douche" camouflée — ne fut
jamais utilisée

I have asked Frau Barbara Distel, director of the Dachau Museum, and Dr. Guerisse, president of the International Committee of Dachau, headquartered at Brussels, what induced them to describe an incomplete premises as a "gas chamber"; because one wonders how it is possible to know that an unfinished building is due to become, once achieved, something no one has ever seen in his life! Equally, I wished to ascertain if expert technical, scientific, foren-

sic, or legal opinions were consulted about these premises. On this second point the reply was in the negative. On the first point I received no reply at all. Does not every visitor to Dachau have the right to have clarification there and then? Has not every German the right to demand proof from his accusers, in support of their terrible accusation? For it is indeed a terrible accusation to suggest that such and such a person had constructed an abominable instrument with the intention of killing human beings in a sort of human abattoir.

23. See "Réflexions sur l'étude de la déportation" (Reflections on the Study of Deportation") by Germaine Tillion, in the special issue entitled "Le Système concentrationnaire allemand 1940-1944" ("The German Concentration Camp System 1940-1944") of the *Revue d'Histoire de la Deuxième Guerre Mondiale* (Review of WWII History) of July 1954. Consult pages 16,17,20,21,24,26, and especially note 2 of page 17, note 2 of page 18 and note 1 of page 20.

24. Document of Nürnberg "Paris/Storey" PS-3870: declaration under oath of policeman Hans Marsalek. According to the policeman, the conditions under which Ziereis had admitted the existence and functioning of a "gas chamber" at Mauthausen ought to be reflected upon. The "interrogation" was in fact a pure and simple torture session which lasted from six to eight hours until Ziereis gave up the ghost. The policeman himself stated that he had conducted the interrogation of the commandant for six to eight hours during the night of 22/23 May 1945. He said that Franz Ziereis was gravely wounded; that three bullets had passed through his body and that he knew he was going to die. Today in the museum of Mauthausen one can see a photo taken by flash and which shows Ziereis still alive, while seated near him an internee listens to his words. There are other people in the photo at the bedside of the dying man: possibly General Seibel, commander of the 11th American armored division; and the former doctor of the internees, the deportee Dr. Koszeinski, were there, as the policeman affirmed. That a divisional general and a professional doctor have admitted participating in this torture session reflects greatly on the mentality of those who prized having a "Nazi" in their hands: a "Nazi" is not a man, but a sort of malevolent beast. One can be sure that all the commandants of all the camps were thus regarded. Therefore, the "admissions" which they made or are said to have made are not astonishing. Most of these "admissions" are "Depositions Under Oath" or "Statements" written in English,

signed by an Allied officer, who adds: "I hereby certify that I have accurately translated this deposition from English into German to the said deponent _____ [here the name of the German interrogatee is inserted] and that he [the German] fully agrees the contents thereof." See document D-746(a), D-749(b), etc.

25. "Keine Vergasung in Dachau" ("No Gassing in Dachau"), letter by Dr. Martin Broszat, *Die Zeit*, 19 August 1960, p16 (in the German edition). In the U.S.A. edition: 26 August 1960, p14.

26. See the words, which I quote above, in my note 10. Dr. Martin Broszat explains in note 1 of page 167 why he does not give the continuation of Höss's text. He says that, in this sequence, Höss delivers to us "completely confused data," ("völlig abwegige Angaben") that he passes off information "which definitely could not be taken seriously" ("müssen diese Mitteilungen als gänzlich unzuverlässig gelten"). Dr. Broszat gives an example of one of these aberrations, but he is careful to choose one of the least distorted of them. Fifteen years after the publication of his book, the Poles, in their turn, gave what it is convenient to call the text of Höss's confessions. And it is here that, for once, one perceives that the "aberrations" were multiplied under the pen of Höss. In order to get some idea, one must refer to the following work: *KL-Auschwitz in den Augen der SS (Auschwitz Concentration Camp As Seen By the SS)* Auschwitz Museum, Cracow, 1973, pp135-136. Dr. Broszat has been disqualified in the eyes of all serious historians by his publishing the "Höss Confessions." With just a little attention and honesty, Broszat ought to have concluded that this "confession" is a mass of absurdities and aberrations, which can only have been dictated to Höss by his Polish Stalinist jailers.

27. The expression employed by Dr. Broszat is "above all" ("vor allem"). This rather embarrassed expression seems to me to have been used because Broszat did not wish to make pronouncements on the authenticity or otherwise of the "gas chambers" which are neither in Poland nor in the Old Reich, i.e. Mauthausen in Austria, and Struthof in Alsace.

28. In an all too familiar fashion with this subject matter, Dr. Broszat looked perhaps as if he attempted to back-pedal on his original courageous statement of 19 August 1960. He has written, or has had written by his Institute staff, letters or articles where he appears on the surface to retract his *Die Zeit* statement. In reality, in studying the texts closely, one gets the impression that Dr. Broszat

is merely paying lip service to any retraction, and is still sticking to what he wrote in 1960. See the following texts:

- a) Reply of Frau Dr. S. Noller on 26 October 1967 to *Paris-Match* journalist Pierre Joffroy. This reply is published in part in the book by Pierre Serge Choumoff (pp73-74) which I mentioned in note 7.
- b) Preface by Dr. Broszat to a study by Frau Dr. Ino Arndt and Dr. Wolfgang Scheffler which appeared in *Vierteljahrshefte für Zeitgeschichte* April 1976 and entitled: "Organisierter Massenmord an Juden in NS-Vernichtungslagern" ("Organized Mass Murder of Jews in Nazi Extermination Camps"), pp105-135; preface: pp105-112).
- c) Reply of Frau Dr. Ino Arndt on 25 November 1977 to Professor Egon G. L. Rieder. This reply was published by MUT-Verlag, January 1979. (Address: 3901 Asendorf, West Germany).

29. On Treblinka, as well as on Belzec, Sobibor and Chelmno, see *NS-Vernichtungslager im Spiegel deutscher Strafprozesse (Nazi Extermination Camps Reflected in German Courts)*, by Adalbert Rückerl, Deutscher Taschenbuch Verlag, original edition 1977. Adalbert Rückerl and the Exterminationists are not lucky with Treblinka. They say that in Treblinka there were "gas chambers." Many books give some details about them. As a matter of fact, all those people forget the Nürnberg document PS-3311: according to this "Certificate" of 5 December 1945, the mass killing was done by suffocation in steam-filled chambers!

30. *Le Système concentrationnaire nazi (1933-1945) (The Nazi Concentration Camp System (1933-1945))*, thesis, Paris, Presses Universitaires de France, 1968, pp541-544.

31. Höss had been tortured. It is from the Poles themselves that we know this. They authorized him to say this in his confession. There might have been several motives for this authorization on the part of instructing judge Jan Sehn. As Höss indulged in praises of the kindness of his jailers at Cracow, it may well be that Sehn wished to give us the idea that, if Höss had previously come out with absurdities because of his torture by the British, then on this occasion, in Cracow prison, he was expressing himself with complete freedom. In his "ingenuousness" in admitting everything they wanted to his British torturers, Höss had gone so far as to speak

of the "extermination camp" of "Wolzek near to Lublin." However, Wolzek never existed, neither near to Lublin nor anywhere in Poland. Höss, however, cited this mythical camp in document NO-1210 of 14 March 1946, then in document PS-3868 of 5 April 1946, and also in document NI-034 of 20 May 1946. Out of terrible embarrassment, an attempt has been made to pretend that Belzec is this "Wolzec camp," which is in itself absurd, since in document PS-3868 Höss precisely states that there were "three other extermination camps in the General Government: Belzek (sic), Treblinka, and Wolzek" ("drei weitere Vernichtungslager in Generalgouvernement: Belzek, Treblinka und Wolzek"). This absurd solution ("Wolzek is Belzec"!) has been imposed by the "Bible" of the Exterminationists' research: *The Holocaust / The Nuremberg Evidence* (Part One: Documents) edited by Yad Vashem in Jerusalem and at the YIVO Institute in New York, 1976 (see p544). A solution even less acceptable has been proposed by the attorney Adalbert Rückerl in note 5 of pages 37/38 of the work which I quote above in my note 29. This lawyer has no qualms about saying that Wolzek is in reality . . . Sobibor! It would be endless work to quote all the aberrations contained in the papers that the British military justice made Höss sign. To take only one other example here, Höss said that there was situated at Treblinka an installation for gassing by "gasmobiles" (mobile gas-trucks, or gas-vans) which he later sited at Chelmno! The British made him say "Treblinka" (NO-1210 & PS-3868) whereas the Poles made him say "Culmhof" (NO-4498-B). However, the distance as the crow flies is nearly 250km between Treblinka, which is to the east of Warsaw, and Kulmhof (or Culmhof or Chelmno-on-Ner), which is to the north-west of Warsaw. Therefore, Jan Sehn authorized his prisoner to enlighten us at the manner in which he had been treated before enjoying the comforts of Cracow prison. The British seriously mishandled him, Höss says, even up to the point where he was forced to sign a statement, the contents of which he did not understand. He begins by writing this in his confession to the Poles at Cracow: "Es wurde mir übel zugesetzt durch die Field-Security-Police" ("I was ill-treated by the Field Security Police"). And then he adds: "Unter schlagenden Beweisen kam meine erste Vernehmung zustande. Was in dem Protokoll drin steht, weiss ich nicht, obwohl ich es unterschrieben habe. Doch Alkohol und Peitsche waren auch für mich zuviel." ("My first interrogation took place under duress. I do not know what was recorded in the statement, even though I signed it. Because, alcohol and the whip were too much, even for me.")

Höss adds that, after being transferred some days later to Minden-on-Weser to the main interrogation center in the British

zone, he was subjected to even more brutal treatment on the part of the British attorney; a major. ("Dort wurde mir noch mehr zugesetzt durch den I. englischen Staatsanwalt; einem Major.") He said that the regime of the prison corresponded to the attitude of the Major. For three weeks he was not allowed to wash or shave. For three weeks he was kept in handcuffs. After transfer to Nürnberg, his stay under house arrest had the effect upon him of a stay in a sanitarium; an ideal stay in comparison with what he had experienced. But the interrogations, conducted exclusively by Jews, were terrible, not from a physical, but from a psychological aspect. His interrogators left him in no doubt as to the fate which awaited him, namely in eastern Europe. After his transfer to Poland, he experienced anew more terrible trials, but suddenly the attorney appeared and henceforth Höss was treated with surprisingly kind attention ("anständig und entgegenkommend.") All these details can be found on pages 143-147 of *Kommandant in Auschwitz* (see my note 10 above). What Höss has not mentioned is the result of these physical and spiritual tortures undergone before his delivery to the Poles. On 5 April 1946, ten days before his appearance at the Nürnberg trial, a stupefying affidavit had been extorted from him, which he had signed even though it was not in his mother tongue, but in . . . ENGLISH! It is document PS-3868. Before the Tribunal, on 15 April 1946, American attorney Amen read out the text of the affidavit, in front of Höss. The declarations regarding Auschwitz made a sensation. As for Höss himself, he impressed everyone by his "apathy" (sic). His responses were for the most part restricted to a "yes" when Colonel Amen asked him if everything that he had read was accurate. This "apathy" was described by the observers as "schizoid" or an approximation thereof. These observers—all of them antipathetic to Höss—could not imagine how much the adjective "schizoid," which in the mind was insulting, was in fact accurate and reflected a terrible reality, for Höss was in a dual condition; he was "two men at one time," slandered, stupefied, divided into two or nearly so: "schizoid" is an accurate adjective as one could find to describe a man tortured physically and psychologically, and who, as he said in his confession, himself wondered why on earth he had been brought before this formidable tribunal. It is necessary to read the text of the dialog between Colonel Amen and the witness Höss dated 25 April 1946, in volume XI p425ff of the main trial at Nürnberg (IMT). References are to the French edition.

32. Concerning the tortures systematically inflicted by the Americans on their German prisoners, one would do well to refer

to the book by A.R. Butz (*The Hoax of the Twentieth Century*) in the passages concerning Justice Gordon Simpson or Judge Charles F. Wennersturm. I also recommend one of the finest books ever written in favor of the rights of man: *Manstein, His Campaign and his Trial* (London, Collins, 1951) by Sir Reginald Paget, and endowed with an outstanding preface by Lord Hankey. On page 109 the author mentions that the American Simpson/Van Roden/Laurenzen commission of inquiry had reported "among other things, that of the 139 cases they had investigated, 137 (German soldiers and officers) had had their testicles permanently destroyed by kicks received from the American War Crimes Investigation team."

33. Dr. Engineer Dürrfeld was the temporary director of the Buna factory at Auschwitz. In document NI-034 Höss was attributed with saying that Dr. Dürrfeld was aware of the gassing of human beings at Birkenau and that he had spoken of it to his colleagues. However in document NI-11046, Dr. Dürrfeld replied: "It is a sorry fact that I heard of (these gassings) first through the radio and through the newspaper reports. I must say that it is a brand of infamy for the German people, that I must say." See also document NI-9542 for Otto Ambros or document NI-11631 for Kurt Rosenbaum. These men confirmed that they had never known anything about the "gassings" despite the fact that they were well placed in order to know everything which took place at Auschwitz. Inmates also had the courage to write that they had never seen any "gas chambers" at Auschwitz or Birkenau, although they were located close to the place where these "chambers" were supposed to be. This is the case for Benedikt Kautsky, the Austrian Social Democrat, of Jewish origin. He lived in various concentration camps, as well as Auschwitz, for nearly seven years. His mother died at Birkenau on 8 December 1944 at the age of 80. In *Teufel und Verdammte* (*Devil and Damned*) Vienna, Verlag der Wiener Volksbuchhandlung (Vienna People's Press), 1948, he writes, (p316), that he has not personally seen those "gas chambers" in the camp. However, this admission does not prevent him from later providing a kind of description of that which he had never seen! He does that on the word of those who "have seen."

34. I make allusion here to certain of the defendants at the Frankfurt Trial (1963-1965); a trial which Hermann Langbein purports to give an account of in his *Der Auschwitz Prozess*, a book which I previously cited in note 9. Franz Hofmann would have employed the expression "assisting to push"; but curiously he

employed the plural: "we have [...] pushed together" ("haben wir [...] mitgeschoben") (p241). Hans Stark is supposed to have helped a hospital attendant to discharge gas through an aperture in the roof of the "gas chamber"; but Stark is confused, very vague, and the president of the court gives the impression before all of making Stark recite a text (p439).

35. One ought to devote the greatest possible attention to volume 42 which is the last of the volumes of the documents of the International Military Tribunal at Nürnberg. This volume opens with the very long document (153 pages) PS-862. It is a summary presented by the British colonel Airey Neave (who was eventually himself murdered in 1979 by the Irish Republican Army). Neave had been charged with summarizing a host of investigations carried out in Allied prisoner of war camps. He states what is also reported in the document "Politische Leiter 54" (p348): the 26,674 former political directors interrogated have declared that it was only after the capitulation in May 1945 that they first heard of the extermination of the Jews in the camps termed (by the Allies) "extermination camps." ("Sie von einer Vernichtung von Juden in sog. Vernichtungslagern erst nach der Kapitulation in Mai 1945 Kenntnis erhielten.")

36. In private correspondence, Dr. Robert Servatius, who was a defense lawyer at the Nürnberg IMT (1945-1946) and who defended Adolf Eichmann at the "Trial in Jerusalem" (1961), has written to me of "the persons pretended to have been gassed" ("der in Auschwitz angeblich vergasteten Personen") in his letter dated 21 June 1974 and of "the pretended gassing" ("der behaupteten Vergasung") in his letter dated 22 February 1975. This world-famous lawyer summarizes in one succinct phrase the reason why German defense counsel take great care not to raise the question of the "gas chambers" before a tribunal: it seems, he says, "that for the defense, the problem of the existence of the gas chambers faded into the background, compared with the question of the participation of their clients in the pretended gassings." ("Anachenend ist die Frage der Existenz von Gaskammern für die verteidigen zurückgetreten, gegenüber der Frage der Beteiligung ihrer Mandanten an der behaupteten Vergasung.") It cannot be put better. In response to one of my questions about Eichmann, the lawyer specified that Eichmann had declared (to whom? the response is not clear on this point) that he had never seen a gas chamber and that he had never been told about any. (Letter of 22 February 1975.) The stenograph transcripts of the trial (which can

be consulted in several languages at the Centre de Documentation Juive Contemporaine in Paris) prove that Eichmann had apparently known nothing about these "gas chambers" except what he had read of them in prison in Höss's "confession" (see the session of 19 April 1961, pages JI-MJ to 02-RM).

37. It was on French television that M. Albert Naud, visibly moved, made this impromptu declaration (Channel 2, "L'huile sur le feu" ("Oil on the Fire")) broadcast by Philippe Bouvard, October 1976).

38. This complacent lawyer was Anton Reiners of Frankfurt-am-Main.

39. Raul Hilberg, *The Destruction of the European Jews*, Chicago, Quadrangle Books, 1961 & 1967; Gerald Reitlinger, *The Final Solution*, 2nd edition, London, Vallentine-Mitchell, 1968; H. G. Adler, *Der Verwaltete Mensch*, Tübingen, Mohr (Siebeck), 1974; Hermann Langbein, *Menschen in Auschwitz*, Vienna, Europa Verlag, 1974; Olga Wormser-Migot, *Le Système concentrationnaire nazi (1933-1945)*, Paris, Presses Universitaires de France, 1968; Serge Klarsfeld, *Le Mémorial de la déportation des Juifs de France*, Klarsfeld Foundation, BP 137-16, 75763 Paris Cedex 16, 1978.

40. Extract from what the Germans call the "Bormann Diaries" ("Bormann Vermercke"). The final part of these "Bormann Diaries" has been published in France under the title of *Le Testament politique de Hitler (The Political Testament of Hitler)*, French version and preface by Francois Genoud, Paris, Arthème Fayard, 1959, pp71-72.

41. "Dass sie deshalb [ihre Konfession] verfolgt worden waren, wie ich glaubte, liess manchmal meine Abneigung gegenüber ungünstigen Aeusserungen über sie fast zum Abscheu werden" (*Mein Kampf (My Struggle)*, Munich, NSDAP, 1942, p55). "Die grossen Meister der Lüge" ("The great masters of the lie"): these are Schopenhauer's words, revived by Hitler (p253 of *Mein Kampf*, *ibid.*).

42. Declaration published in the *Jewish Chronicle*, London, of 8 September 1939, pl.

43. *Daily Express*, London, 24 March 1933, pl.

44. "Nach Beendigung des Krieges werde er [Hitler] sich rigorös auf 'den Standpunkt stellen, dass er Stadt für Stadt zusammenschlage, venn nicht die Drecksjuden rauskamen und nach Madagaskar oder einem sonstigen jüdischen Nationalstaat abwandertein.'" ("After the ending of the war, he [Hitler] would rigorously adopt the standpoint that he would demolish town after town, if the Jewish dregs did not decamp and emigrate to Madagascar or to some other national Jewish homeland.") See Henry Picker, *Hitlers Tischgespräche in Führerhauptquartier* (*Hitler's Table Talk at the Führer's HQ*), published by Percy Henry Schramm (. . .), Stuttgart, 1963, p471.

45. Texts and facts abound which prove that the German authorities forbade and punished these excesses, even when Jews were the victims. I will quote only one text and two facts. This text is of General von Roques dated 29 July 1944, on the Russian front (document NOKW-1620). As to facts, they are reported in document NOKW-501. Here is the first fact: in the spring of 1944, at Budapest, a lieutenant killed a Jewess who wished to denounce him for having stolen some of her property, along with some of his men. A German military tribunal condemned the officer to death and he was executed, while several of his men and NCOs were condemned to long terms in prison. Here is the second fact: near to Rostov, USSR, two soldiers were condemned to death by a German military tribunal (and executed?) for having killed the only Jewish inhabitant of a village. One finds these examples and many other facts of the same genre in the 42nd and final volume of the IMT Nürnberg transcripts. Unfortunately, this volume is ignored by just about everyone. It is particularly ignored by the judiciary who permit the invoking of "what happened at Nürnberg" but do not, however, pay sufficient attention to re-reading the actual documentation produced by the CONQUERORS passing judgement on the VANQUISHED. The historian can allow this superficiality even less when he realizes that these same conquerors have committed two very grave injustices: 1. They were the ones who sorted the captured German documents, without allowing any access by the defense; 2. They have selected out of this and other selections when they published the 42 volumes, without including some of the documentary evidence deposited by the defense. It is vitally important to realize that even today—35 years after the war—the Allies still maintain in secret an impressive quantity of German documents, out of which they have already selected those items which, in their eyes, could show Germany in a bad light. Imagine the mountain of "war crimes"

which could be adjudicated with such procedures by an "International Military Tribunal" if it was the CONQUERED being able to judge their CONQUERORS!

But to return to the question of "excesses" or of "war crimes," I would suggest that the German army, and in particular the Waffen-SS, were certainly very tough both in combat and in the "mopping-up" operations against the partisans, but they showed themselves to be in a certain way much less threatening toward civilian non-combatants than other armies. In principle, the more disciplined and controlled an army is, the less the civilian population ought to fear excesses of all kinds. Using this rule of thumb, it would follow that bands of partisans—whatever sympathy can be felt for their cause—are nearly always more of a threat to the civilians.

46. This was described as "Operation Keelhaul." See Julius Epstein, *Operation Keelhaul*, Devin-Adair, 1973; Nikolai Tolstoy, *The Secret Betrayal 1944-1947*, Scribners, 1977; Arthur R. Butz, *The Hoax of the Twentieth Century*, IHR, 1979, pp248-249. The term "keelhaul" speaks for itself; this English verb signifies "inflicting the punishment of hauling the victim from one side to the other of a ship, by causing him to pass under the keel."

47. I must mention that during the same period, and without any military necessity, our American and South African allies rigorously applied segregation against Blacks (which was denounced sometimes in the French "collaborationist" newspapers).

48. Speech made at Posen on 6 October 1943, published on page 169 of *Discours secrets de Heinrich Himmler*, Paris Gallimard, 1978. This is the French translation of "secret" talks from 1933-1945, together with other speeches. The German edition: *Geheimreden 1933 bis 1945 und andere Ansprachen*, Propylaen geheimreden 1933 bis 1945 und andere Ansprachen, Propylaen Verlag, 1974. This work should be approached with caution, particularly its French edition.

49. The text of the "Madagaskar Projekt" is little known. It can however be found at the CDJC in Paris. It bears number 172 of the Israeli police (General Headquarters, 6th bureau). It seems that this document was only brought to light in 1961 on the occasion of the Eichmann Trial. It is composed of a letter from Theodor Dannecker, dated 15 August 1940, addressed to Legation Secretary Rademacher, and of the report itself which seems to be, moreover, a

draft unsigned and undated. The reference number at the CDJC is DXII-172.

50. See the letter of reference of Rademacher to ambassador Bielfeld dated 10 February 1942 (document NG-5770).

51. "Total Solution" ("Gesamtlösung") and "Final Solution" ("Endlösung") are the two interchangeable terms employed by Göring in his famous letter of 31 July 1941 addressed to Reinhard Heydrich. The Exterminationists have expatiated interminably upon this very short letter (document PS-710) and, in particular, upon these two words used by Göring. They have all the more speculated on this text since they have—at least for some of them—cynically cut short the first half of his first phrase where a clear and neat explanation is provided of the sense which Göring wished to give to these words. These words in fact imply EMIGRATION or EVACUATION ("Auswanderung oder Evakuierung"). Gerald Reitlinger indulges himself in quoting in full the little letter except for the beginning of it where the reader finds three suspension points instead of "Auswanderung oder Evakuierung"! The reader of Reitlinger thus sees that the beginning of the phrase is missing and he therefore believes that there is certainly nothing important about the absent fragment! It is indeed difficult to act more dishonestly than Reitlinger (see Gerald Reitlinger, *Die Endlösung* (The Final Solution), translated from English into German by J. W. Brugel, 4th edition revised and corrected, Berlin, Colloquium Verlag, 1961, p92). One will find the text, un mutilated, on page 12 of the remarkable work by Wilhelm Stäglich: *Der Auschwitz Mythos / Legende oder Wirklichkeit* (The Auschwitz Myth / Legend or Truth), Tübingen, Grabert Verlag, 1979. Wilhelm Stäglich is this former judge at Hamburg who has suffered incessant persecution since 1973 because of his Revisionist convictions.

52. Mention is made of these births in the "Kalendarium" of *Hefte von Auschwitz* (Pages of Auschwitz), edited by the State Museum at Oswiecim (Auschwitz), in particular in volumes 7 and 8. The Germans maintained a register of all births, including Jews. They kept a record of everything. Every surgical operation, for example, was noted, with the name of the inmate, his registration number, the object and the result of the operation (in Latin), the date, and the signature of the surgeon. At the crematoria, the extraction of a tooth from a corpse was made the object of an incident report ("Meldung"). This last point, on its own, renders absurd the legend of largescale massacres with extraction of teeth on a quasi-industrial scale.

53. I have personally made a thorough inquiry regarding the summary executions carried out by the Resistance in a small region of France. I was surprised to find that the gypsy community has paid a heavy tribute in dead: not as a result of deeds by the Germans, but by the Resistance. This inquiry cannot actually be published in France.

54. On the existence of a vocational school for masons, see for example the evidence of Franz Hofmann in Hermann Langbein's work *Der Auschwitz Prozess*, p236. Concerning the team of apprentices ("Lehrlings-Kommandos) see the evidence of detainee Curt Posener in document NI-9808.

55. Georges Wellers, *l'Etoile jaune à l'heure de Vichy / De Drancy à Auschwitz*, (*The Yellow Star under the Vichy Era / From Drancy [Transit Camp] to Auschwitz*), Paris, Fayard 1973, ppV, 4,5,7.

56. The distance from Drancy (near Paris) to Auschwitz (1,250km) was covered, in general, in two days.

57. I can only refer here to the cases of Maurice Bardèche, Paul Rassinier, Manfred Roeder, Thies Christophersen, Wilhelm Stäglich, J.G. Burg (a Jew), Hellmut Diwald, Udo Walendy, Arthur R. Butz, and to my own case. No persecution is overlooked; imprisonment, physical violence, fines, arson, careers destroyed, incredibly unjust legal decisions, pure lies, enforced exile. Not one association defending freedom of expression, not one single group of writers, has raised the least protest at the stupefying proceedings of the Springer group in regard to either David Irving or to the university professor Hellmut Diwald. In this field of persecution, Germany is incontestably to the fore. France occupies second place, and South Africa is not far behind.

58. This decision dates from 17 May 1979 (Bundesprüfstelle für jugendgefährdende Schriften ("X-ratings Board") decision No. 2765). The expert selected was the attorney Adalbert Rückerl (the man who said that when one reads "Wolzek" one must understand "Sobibor"; see my footnote 31). The latter was both a judge and judged, since he was devoted his life and certain of his works to defending a thesis (that of Exterminationism) which Dr. Butz considers, like myself, to be erroneous. The text of the judgement is 55 pages long. Within a few years this text may well emerge as a monument to historical inconsistency. The president of the tribunal was Rudolf Stefen. Professor Konrad Jentsch represented Art

("Kunst"); the writer Bernhard Ohsam Literature; Gunther Roland the teachers ("Lehrerschaft"); the prelate Dir Dr. Hermann the Church; etc.

59. *La Guerre Sociale (Class War)*, No. 3, June 1979, pp9-31; BP 88, 75623 Paris Cedex 13. In charge of publication: J. Benhamou.

60. This was my case on 29 January 1978 at the national discussion on "Churches and Christians in France during WWII."

61. Among the 42 volumes of the (truncated) accounts of the IMT at Nürnberg, see vol. III, pp574-575 of the French edition, and read document PS-2738 (affidavit of Wilhelm Höttl).

62. Pages 120-122, 125, 128, 136, 141, 149, 157, under the title of "Nahum Goldmann: au nom d'Israël" ("Nahum Goldmann: in the name of Israel"). Nahum Goldmann says that those colossal reparations "constituted an extraordinary innovation in the matter of international rights." They were not in accordance with the German constitution. He dictated his conditions to Adenauer in 1950. He obtained DM 80 billion; that is 10 to 14 times more than the sum he first expected. He says, "Without the German reparations (. . .) the state of Israel would not have the half of its present infrastructure (1978); every train in Israel is German, the ships are German, as well as electricity, a big part of industry . . . without mentioning the individual pensions paid to the survivors (. . .). In certain years, the amount of the money that Israel received from Germany would exceed the total amount of money collected from international Jewry—multiplying it by two or three times."

The young German taxpayer of 1979, who has no responsibility in the war of 1939-1945, pays of course his share.

The Miracle of Dunkirk

Reconsidered

CHARLES LUTTON

Dunkirk: The Patriotic Myth by Nicholas Harmon. New York: Simon & Schuster, 1980. 271 pp. with appendices, maps, photographs, annotated bibliography, index. \$12.95 ISBN: 0-671-25389-1

Forty one years ago nearly 340,000 British and French troops were evacuated from the besieged port of Dunkirk. At the time the event was portrayed by the British government and press as a kind of victory. The "Spirit of Dunkirk" became a powerful instrument to help sustain morale at home and rally support abroad. Though a number of perceptive military analysts arrived at a more sophisticated understanding of Dunkirk years ago, the war-time version of the event is still repeated, not only in popular literature, but in college texts as well. ¹

Nicholas Harmon, a British journalist and broadcaster, has written a noteworthy study of the Dunkirk episode that goes well beyond previous accounts. In preparing his major revision of Dunkirk, the author consulted Cabinet papers, war diaries, and other newly released documents that had been kept secret for over thirty years under Britain's Official Secrets Act. Harmon had anticipated retelling the familiar story in modern form. But, in light of the previously unavailable records, he found that "as I proceeded the simple truths began to slide away."

Reviewing events from the German invasion of Western Europe on 10 May 1940 to the decision of the British government to withdraw its forces from the continent, Harmon discovered that the long-held assertion that Britain was let down by her French and Belgian allies is a myth. Although the Allies outnumbered their German opponents, including a superiority in tanks,² Hitler's generals employed innovative tactics to subdue their more numerous enemies. On 22 May, Churchill's Cabinet decided to retire the British Expeditionary Force (BEF) from France. Anthony Eden formally

ordered the commander of the BEF, General Lord Gort, to deceive his Allies about the British Army's intention to retreat. Churchill contributed to the deception by reassuring French Premier Reynaud that Britain was firmly committed to victory. Even as the British prepared to evacuate, they tried to convince the Belgians to continue to fight. The Belgians did remain on the field of battle for an additional five days, which delayed the advance of German Army Group B toward Dunkirk. As the author points out, "Far from being betrayed by their Allies, the British military commanders in France and Belgium practiced on them a methodical deception which enabled the British to get away with their rear defended."

Harmon's research disclosed that the British were responsible for crimes against both German soldiers and Allied civilians. Some British troops were supplied with dum-dum bullets—lethal missiles expressly banned by the Geneva Convention on the rules of war. London issued directives to take no prisoners except when they specifically needed captive Germans for interrogation. For this reason British Tommies feared being captured because "they supposed that the enemy's orders would be the same as their own." On 27 May, ninety prisoners of the Norfolk Regiment were killed by members of the SS Totendopf Division and on 28 May over eighty men of the Warwickshire Regiment were executed by troops of the SS Adolf Hitler Regiment. These acts were committed in retaliation for the massacre of large numbers of men of the SS Totenkopf Division who had surrendered to the British.

French and Belgian civilians fared little better than the Germans at the hands of their British confederates. Looting was common and "stealing from civilians soon became official policy." British military authorities executed without trial, civilians suspected of disloyalty. In one instance, reports Harmon, the Grenadier Guards shot seventeen suspected "fifth columnists" at Helchin. The perpetrators of these war crimes were apparently not disciplined or placed on trial, as were German soldiers later charged with similar acts.

The evacuation from Dunkirk, codenamed "Operation Dynamo," commenced on 26 May. It was originally hoped that up to 45,000 men might be rescued. The actual total came to 338,000 men.

Lord Gort was instructed not to inform his French and Belgian colleagues that the evacuation was beginning. South-east of Dunkirk the British withdrew their units, leaving seven French divisions alone to face the advancing Germans. The French fought on until their ammunition was exhausted and managed, like the Belgians, to tie down German forces that would otherwise have been available to assault the perimeter of Dunkirk.

As British and French troops retired toward Dunkirk, Admiral Sir B.H. Ramsay organized the sea lift to England. After the French government protested, a written order was issued commanding that French troops be embarked in equal numbers with the British. In practice this was not carried out. Harmon records that when Frenchmen tried to board boats on the beach, Royal Navy shore parties organized squads of soldiers with fixed bayonets to keep them back. On at least one occasion a British platoon fired on French troops attempting to embark. Only after practically all the British had escaped were efforts made to evacuate the remaining French soldiers. But when the port surrendered to the Germans on 3 June, over 40,000 French soldiers were captured.

Perhaps the most memorable aspect of the evacuation was the role played by civilians in their small boats. Harmon explains that this is just part of the myth. The British public was not informed that an evacuation was underway until 6pm on 31 May. A Small Vessels Pool, based on Sheerness, did assemble a large number of small civilian craft. But most of them were useless for evacuation work. Only on the last two days of the withdrawal did civilian volunteers play a role in rescuing an additional 26,500 men from the beaches. Their contribution, notes the author, "was gallant and distinguished; but it was not significant in terms of numbers rescued."

Harmon re-examined the on-going controversy concerning Hitler's order of 24 May, halting for two days the German advance in the direction of Dunkirk. After the war some German officers claimed that they were "shocked" when they received the order to stop their tanks at the river Aa, which permitted the French to establish a defensive line on the west side of Dunkirk. At the time, however, Panzer General Heinz Guderian visited his leading units on the approaches to Dunkirk and concluded that General Von

Rundstedt had been right to order a halt and that further tank attacks across the wet land (which had been reclaimed from the sea) would have involved a useless sacrifice of some of his best troops. In his post-war memoirs and discussions with Sir Basil Liddell Hart, Guderian tried to blame Hitler for the suspension of the advance. From his discussions with Guderian and other German generals, Liddell Hart concluded that Hitler permitted the British Army to escape on purpose, hoping that this generous act would facilitate the conclusion of peace with Britain.³

A number of years ago it became clear that the order to stop the advance of the German Panzer units had been expected for some time. General Von Rundstedt finally issued that order on 24 May which Hitler simply confirmed.⁴ The troops were allowed to rest and local repairs were carried out on the armored vehicles. When the offensive resumed on 26 May the German priorities had shifted and the focus of the attack was Paris and the heartland of the country where a large body of French troops remained. Dunkirk was regarded as a sideshow. German Air Force units were assigned to bombard Dunkirk, but the weather there was generally unsuitable for flying and during the nine days of the evacuation the Luftwaffe interfered with it only two-and-a-half days—27 May the afternoon of 29 May and on 1 June.⁵

While the author has written a solid re-appraisal of Dunkirk, he is less trustworthy when he wanders from his topic. For instance, early in his narrative Harmon repeats the old fable that pre-war German re-armament "was the motor of the country's economic recovery in the 1930's." Later on, he states that "in conspiracy with the German dictatorship, the Soviet dictatorship swallowed up Finland" (*sic*). A good editor should have caught this error.

Nicholas Harmon's study shows that an event which has long been celebrated as one of the greatest triumphs in British history, was, in fact, a major defeat. The evacuation of a third of a million men was a unique achievement, but a military catastrophe nonetheless. In de-mythologizing Dunkirk, he has made a contribution to our understanding of the Second World War.

* * * *

Notes

1. In 1948 the outstanding British military theorist and historian, Major General J.F.C. Fuller, exploded the Dunkirk myth in his book, *The Second World War: A Strategical and Tactical History* (Duell, Sloan & Pearce). Yet years later, University of Illinois professor David Sumler wrote, "At the port of Dunkirk, all sorts of civilian crafts mobilized by the British government—fishing boats, yachts, tug boats—braved the bombs and strafing runs of the Luftwaffe to rescue 200,000 British and 140,000 French troops." *A History of Europe in the Twentieth Century* (The Dorsey Press, 1973) p234.

2. One of the most enduring legends of the war is belief that the German armies of 1939-41 were highly mechanized. In 1940 the Germans deployed only ten armored (Panzer) divisions out of 135 assembled for the Western offensive. The Anglo-French forces not only possessed more tanks than the Germans, but a higher percentage of their tanks were medium and heavy models. Most of the tanks used by the Germans in 1940 were obsolescent light Mark Is and IIs, augmented by several hundred Czech light tanks.

3. This thesis first appeared in B.H. Liddell Hart's 1948 book, *The German Generals Talk* (British title: *The Other Side of the Hill*). The volume has recently been reprinted in paperback by William Morrow & Co. Years later he modified his views on this matter, remarking that Hitler's "decision was woven of several threads." He said that General Blumentritt, Rundstedt's ex-Chief-of-Staff, had told him that "the 'halt' had been called for more than military reasons, and that it was part of a political scheme to make peace easier to reach. If the BEF had been captured at Dunkirk, the British might have felt that their honor had suffered a stain which they must wipe out. By letting it escape Hitler hoped to conciliate them." B.H. Liddell Hart, *History of the Second World War* (G.P. Putnam's Sons, 1970) pp74-5, 77, 80-3.

4. Maj. Gen. J.F.C. Fuller, in his concise and perceptive review of the military questions involved, pointed out that Rundstedt first ordered Hoth's and Kleist's Panzer Groups to temporarily halt on the evening of 23 May. "In the circumstances this was a sound decision. The German armored divisions needed rest and an overhaul. . . The truth is, that the whole area was one vast tank obstacle, and that Hitler, who had a better understanding of the capability of tanks than most of his generals, considered their use in the Dunkirk area would be an 'incredible blunder'. . . The evacuation was a phenomenal success, as so many British retreats have been. . . The causes of the success were outside German control." Fuller, *A Military History of the Western World, Vol III: From the Seven Days Battle, 1862, to the Battle of Leyte Gulf, 1944* (Minerva Press, 1967) pp400-404.

Another British observer, Alistair Horne, has written: "Three myths can be usefully dispatched. . . Thirdly, the fault for the 'Halt Order' cannot be placed solely at Hitler's door. Since the war, German general-dom has been committed for various reasons, which include both self-preservation and professional pride, to blaming every war-time error and crime upon Hitler. . . But if anyone was primarily to blame, both on the evidence of the episode itself and of his past performance during the campaign, it was Rundstedt. . . He was an outstanding battle commander, but as a strategist he showed himself throughout to be almost as preconditioned by the experiences of the First World War as his French counterparts. On 24 May, it was the shock of what the British had done (in their brief offensive at Arras on 21 May) coupled with his ineradicable fears of what the French still could do, which principally decided Rundstedt, and, through him persuaded Hitler, to halt the Panzers." Horne, *To Lose A Battle: France 1940* (pb. ed. pp602-03. Penguin Books, 1979, \$5.95, ISBN: 0-14-00-50426).

5. Cajus Bekker, *The Luftwaffe War Diaries*, pb. ed. pp162-175. Translated by Frank Ziegler (Ballantine Books, 1980, \$3.95. ISBN: 0-345-28799-1). This book was first published in Germany in 1964. Though far from definitive, it remains the best history available of the German air force in World War II.

Bombs on Britain

Dr. A.R. WESSERLE

PBS Television
"The Blitz"

16 March 1981

Sirs:

Rarely have I come across a television broadcast more vicious in intent and more warped in execution than your recent "Blitz on Britain." As a survivor of the mass air raid executed against my native city of Prague, Bohemia, on the Christian Holy Day of Palm Sunday, 1945, by the Anglo-American strategic bomber force—a raid that maimed or murdered thousands a few seconds before the conclusion of the Second World War—I say this:

1. There can be no comparison between the brutality of the Anglo-American bomber offensive, on one hand, and the minimality of the German-Italian efforts, on the other.

As the commander of the British strategic air offensive, Air Marshal Sir Arthur Harris shows in his *Bomber Offensive* (Macmillan, New York, 1947) 23 German cities had more than 60 percent of thier built-up area destroyed; 46 had half of it destroyed. 31 communities had more than 500 acres obliterated: Berlin, 6427 acres; Hamburg, 6200 acres; Duesseldorf, 2003; Cologne (through air attack), 1994. By contrast, the three favorite targets of the Luftwaffe: London, Plymouth and Coventry, had 600 acres, 400, and just over 100 acres destroyed.

2. Anglo-American strategic bombers, according to official sources of the West German government in 1962, dropped 2,690,000 metric tons of bombs on Continental Europe; 1,350,000 tons were dropped on Germany within its 1937 boundaries; 180,000 tons on Austria and the Balkans; 590,000 tons on France; 370,000 tons on Italy; and 200,000 tons on miscellaneous targets such as Bohemia, Slovakia

and Poland. By contrast, Germany dropped a total of 74,172 tons of bombs as well as V-1 and V-2 rockets and "buzz bombs" on Britain—five percent of what the Anglo-Saxons rained down on Germany.

The Federal German Government has established the minimum count—not an estimate—of 635,000 German civilians were killed in France, Italy, Rumania, Hungary, Czechoslovakia, and elsewhere.

3. Both Germany and Britain initiated air raids on naval and military targets as of 3 September 1939. However, when the British attacks on port installations in Northern Germany ended in disaster, with a devastating majority of bombers downed—the Battle of the German Bight—Britain switched over to less costly night air raids on civilian targets such as Berlin and the Ruhr industrial region. By contrast, Germany replied in kind only in the winter months of 1940/41, a year later.

Observers indubitably British, such as the late Labour Minister Crossman, the scientist and writer C.P. Snow, and the Earl of Birkenhead, have demonstrated that it was not Germany but Britain that, after May, 1940, unleashed an official policy of unrestricted and unlimited raids on civilian populations under its new Prime Minister, Winston Churchill, and his science advisor, Dr. Lindemann. Professor Lindemann, the later Viscount Cherwell, coolly calculated that, by using a force of 10,000 heavy bombers to attack and destroy the 58 largest German cities, one-third of the population of Germany would be "de-housed." The assumption, of course, also was that out of those 25-27 million homeless at least ten percent—2.5 to 3 million people—would be killed. On this score alone, Winston Churchill and his advisors deserve to rank among the maddest mass murderers in history. In fact, as West German records show, 131 German towns were hit by heavy strategic raids. Only the courage of the Luftwaffe pilots, the effectiveness of the air defense network and the strength of the fire fighting organization worked together to prevent a bloodbath to the extent envisioned by the Prime Minister.

4. Blood baths did occur when conditions were right.

When the Anglo-American bombing policy reached its first grand climax in a raid on Hamburg that stretched over several days and nights in July, 1943, a minimum of 40,000 to 50,000 civilians burned to death.

With the defensive power of the Reich worn down in the second half of 1944 and in 1945, the Anglo-Saxons indulged in ever more massive extermination raids against Europe. Communities of little or no military value, even if attacked previously, were now pulverized, preferably under conditions of the utmost horror. Christian holy days, and dates and sites of famous art festivals were select occasions for raids. Many of the most beautiful cities of Europe and the world were systematically pounded into nothingness, often during the last weeks of the war, among them: Wuerzburg, Hildesheim, Darmstadt, Kassel, Nürnberg, Braunschweig. Little Pforzheim in south-west Germany had 17,000 people killed. Dresden, one of the great art centers and in 1945 a refuge for perhaps a million civilians, was decimated with the loss of at least 100,000 souls. Europe from Monte Casino to Luebeck and Rostock on the Baltic, from Caen and Lisieux in France to Pilsen, Prague, Bruenn, Budapest and Bucharest reeled under the barbaric blows of the bombers.

5. Nor did the extermination raids stop with Europe.

Cigar-chomping General Curtis LeMay demonstrated in the Far East that record kills could be achieved without resort to atomic weapons. By applying the lessons learned in Europe to the wooden architecture of the Asian mainland and Japan he raised "fire storms" which surpassed even those of Hamburg, Pforzheim and Dresden. Mass raids by superheavy B-29 bombers against Osaka, Nagoya, Kobe and particularly, Tokyo-Yokohama, resulted in a minimum harvest of 125,000 to 150,000 kills per raid. More than 1.2 million Japanese civilians were killed through bombing. Millions of others fell victim to it, from Mukden, Manchuria, to Rangoon, Burma.

It goes without saying that LeMay and his colleagues could not have carried out their campaigns of mass annihilation without the backing of the highest political leaders in the land. In fact, the United States Government had placed orders for the immediate development of four-engined, superheavy, very-long-range bombers (the XB 15, the B-17, the XB 19, the B-24 and the B-29) starting in 1934.

Thus, the Roosevelt Administration had begun to lay plans for offensive, strategic, global war back in 1933, the year of its inception. With the later exception of Britain, none of the other "large" powers followed suit: neither

France, Italy and Germany, nor Soviet Russia and Japan—the latter with extensive holdings in the Pacific.

These are sobering facts. PBS, with its record of fine programming, has much to lose if it insists on presenting biassed reports such as “Blitz on Britain” or “UXB.” If you care to tap the unplumbed depths of sentimentality, envy and hatred, start a comic strip. In the meantime, we’ll change channels.

Give poor Alistair Cooke, who has been mightily discomfited of late, a much-needed respite.

Sincerely,
Dr. A.R. Wesserle

PAUL RASSINIER was born into a farming family in France in 1906. He was formally schooled in the area of his childhood, eventually passing the necessary examinations allowing him to teach as a professor of history and geography. He joined the Socialist Party (SFIO) in 1934 and became involved with the Resistance when the war broke out in 1939. Eventually he was arrested by the Gestapo and deported to Buchenwald. Later, he was moved to camp Dora where he was incarcerated until the war's end, at which time he returned to France where he was decorated for his Resistance activities and elected to the *Assemblée Nationale* as a socialist deputy. Professor Rassinier, some of whose writings have been translated into English—*Debunking the Genocide Myth* and *The Real Eichmann Trial*—died in 1967 at his home in Paris-Asnieres.

DR. ROBERT FAURISSON was born at Shepperton, near London, in 1929, to a French father and a Scottish mother. He was educated in Singapore, Japan, Marseilles, and in Paris at the Sorbonne, where he received his doctorate in 1972. After a short spell teaching at the Sorbonne, Professor Faurisson became Associate Professor in French Literature at the University of Lyon-2 in central France. He specializes in the appraisal and evaluation of texts and documents.

DR. ANDREAS R. WESSERLE was born in Prague, Czechoslovakia, into a German-Hungarian family. He was raised in Bohemia and Moravia, but later emigrated to the U.S.A. He received his BS in Sociology, and an MA in Political Science from Marquette University. He later received an MA in Political Sociology and Urban Affairs at the University of Wisconsin, Madison. He gained his Ph.D. in Government and Urban Planning at Southern Illinois University, Carbondale. He is a member of several national honor societies, and received a Fulbright return fellowship in 1968. Having worked at the Institute for German Affairs at Marquette University from 1965 to 1966, he has also taught Sociology and Political Science at two large state universities and at three Catholic colleges in the mid-West and East.

PHILIP BECK recently retired as editor of the oldest continuously published newspaper in the world, *Berrow's Worcester Journal* (founded 1690). Lately, he has been investigating certain little-known aspects of the Second World War and among his published works is *Oradour, Village of the Dead*, an investigation into the massacre by the SS of the entire population of a village near Limoges, France. He has recently completed a book about the destruction of Saint Malo, Brittany, of which his article is a condensation, and is currently engaged on a novel which features the hangings at Tulle, southern France. He has a French wife and both are bi-lingual. He lives in the Vale of Evesham, near Stratford-on-Avon.

CHARLES LUTTON teaches history at The Summit College, in Colorado. He is a member of the American Committee on the History of the Second World War.